A PREPARATION to the receiuing of Christs BODY and BLOOD:

Directing weake Christians *how they may* worthily receiue the same.

By W. BRADSHAVV.

With a profitable Treatise of the same argument, written by another.

The 8. Edition corrected and inlarged.

LONDON,
¶ Printed by *Iohn Haviland*, and are to be sold by *Robert Dawlman*, at the signe of the *Brazen Serpent* in Pauls Church-yard.
1630.

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To the vertuous *and worthy Lady,* GRACE DARCY.

MADAM,

THose notes which were lately writ forth for your priuate vse, I am now emboldned to make more common; not for any conceited worth in

them, but to auoid the trouble of yeelding ſatiſfaction to other good friends, that deſire and expect the like office from me. I am ſure herein I ſhall hurt none but my ſelfe; nor ſo much as offend any, excepting thoſe for whoſe vſe the publiſhing hereof was neuer intended.

Your Ladiſhips fauourable acceptance of them in priuate, hath made them the bolder to come forth in publike, and to grace themſelues with the profeſſion of your fauour, which is their greateſt ornament.

I hope that you who haue giuen them ſome entertainment in your cloſet, will not careleſſy paſſe by them

them as vnknowne, now they preſent themſelues vnto you in the ſtreet: the rather for that they come not alone, but accompanied, aſſiſted, and countenanced with a moſt profitable Treatiſe of the ſame Argument, written long ſince by one whom your Ladiſhip reuerenceth, and whoſe perſon and labours in the worke of Chriſt Ieſus, are (and that deſeruedly) much eſteemed of the people of God.

I ſhall not need to admoniſh you of the vſe of either of theſe Treatiſes: themſelues, how little ſoeuer, are in that point able to ſpeake for themſelues. Onely take heed (good Madam) leſt in their with-

drawing of you from the damnable ſin of profaning this holy Sacrament; you be not by miſconſtruction brought vnto any wicked and ſuperſtitious adoration thereof.

Thus vnfainedly praying the Lord more and more to bleſſe the worthy Knight your husband, and your ſelfe, and from heauen to reward thoſe many fauors receiued from you both, I humbly take my leaue. *Ianuary* 2. 1608.

Your Ladiſhips much bounden,

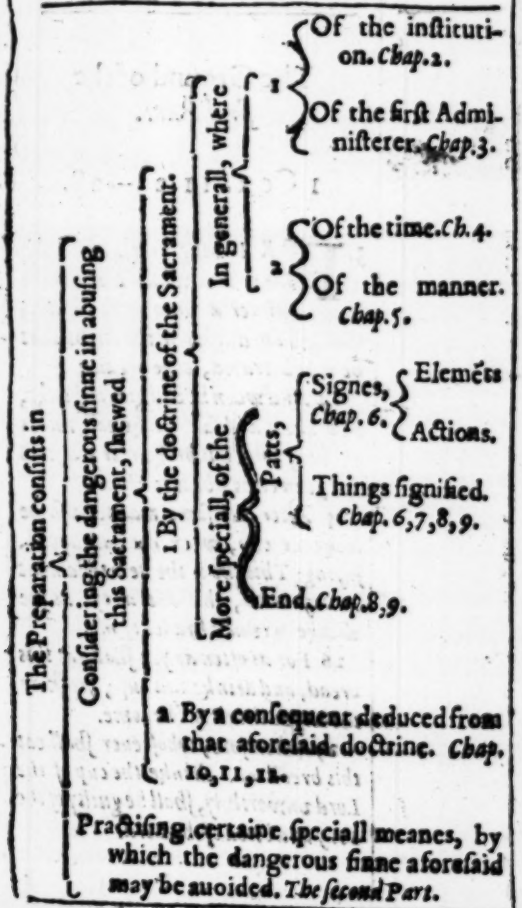
W. B.

To the Reader.

LEt it not offend thee (good Reader) that in the Edition I haue varied ſomewhat from the former. When I firſt publiſhed this treatiſe, I little thought it ſhould haue beene thus often called to the Preſſe, which (as I ſuppoſe) is not ſo much for any ſpeciall worth in it, as for the worthineſſe of the other Treatiſe of the ſame Argument, vnto which it is adioyned; and which, this was the meanes to bring into the light. How-euer, ſeeing by this meanes it comes to paſſe that this of mine falleth into the hands, of many, that otherwiſe (I aſſure my ſelfe) would neuer haue looked after it, and thoſe ſuch as (if it had the Authors ſenſe) it would bluſh to looke in the face, being ſo meanly ſet out and furniſhed as it is: I haue deemed it fitting this once to reuiew the ſame, and to ſend

it forth in this forme thou ſeeſt; wherein ſome defects in the former are (as I thinke) ſupplied, though not ſo many as either thou or I could wiſh. The old plainneſſe thereof doth ſtill continue, which I eſteeme as no diſgrace thereunto, it being by that meanes fitter for the vſe of plaine and ſimple hearted Chriſtians, for whoſe help and direction I firſt publiſhed it.

Farewell.


The Preparation consists in
Considering the dangerous sinne in abusing this Sacrament, shewed
1 By the doctrine of the Sacrament.
In generall, where
1
Of the institution. Chap. 2.
Of the first Administerer. Chap. 3.
2
Of the time. Ch. 4.
Of the manner. Chap. 5.
More speciall, of the Parts,
Signes, Chap. 6.
Elemets
Actions.
Things signified. Chap. 6,7,8,9.
End. Chap. 8,9.
2. By a consequent deduced from that aforesaid doctrine. Chap. 10,11,12.
Practising certaine speciall meanes, by which the dangerous sinne aforesaid may be auoided. The second Part.

The Ground of the *first Part.*

1 Cor. 11.23—28.

3. *FOR I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread:*

24 *And when he had giuen thanks, he brake it and said; take eat, this is my body which is broken for you, this doe ye in remembrance of me.*

25 *After the same manner also he tooke the cup, when hee had supped, saying; This cup is the new testament in my blood, this doe as oft as yee drinke in remembrance of me.*

26 *For as often as you shall eat this bread, and drinke this cup; yee shew the Lords death till he come.*

27 *Wherefore, whosoeuer shall eat this bread and drinke the cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord.*

A Preparation TO THE RECEIuing of Christs Body *and Blood.*

The first part.

Shewing what a dangerous sin it is to receiue this Sacrament vnworthily.

CHAP. I.

Of preparation in generall: and the Apostles forme thereof.

NO wise man vseth to set vpon any difficult worke, the well performance whereof, may bee much

beneficiall, and the ill very hurtfull and dangerous: (such as the receiuing of the Sacrament of the body and blood of Christ, will appeare to bee:) but first, (if he can) he sets some time apart, to fit and prepare himselfe thereunto; and to forecast that he may doe it in the best, and most effectuall manner. If we goe but to an ordinary Feast, before wee set forth of our doores, wee vse to put on (if wee haue it) better than our ordinary attire; or at least, to brush, and make cleane, and put more handsomely about vs that which is vpon vs.

This Sacrament therefore,

fore, being the Lords Supper, and in that regard, more than an ordinary Feaſt; how ought we to dreſſe and prepare our ſelues thereunto, before wee preſume to ſit downe at that Table? Surely, if wee ſhould bring our ſoules thereunto in their ordinary habits and attire, we ſhall doe the Maſter of this Feaſt a greater diſhonour, than wee ſhould doe to our Prince, if wee preſumed to preſſe to his Table, in the filthieſt habits of Chimney-ſweepers or Scauengers.

If then wee deſire to reape fruit, and not hurt by this action: if wee would haue the Lord of

this Feaſt, to bid vs truely welcome, and not to frowne vpon vs; let vs before we preſume to come thither put on our wedding Garments. And in that manner, fit and prepare our ſoules, (for the feeding of which principally this banquet is prepared) that in the ſame hee may behold a ſpeciall honour done to him for preparing ſuch a Table: And what due account we make of that food which is there ſet before vs.

For the due performance of this worke of preparation, wee cannot follow a better platforme than that which the Apoſtle *Paul*, with his

his owne hand did draw, for a preparation to the Church of *Corinth*, in his first Epistle, *Chap.* 11. 23—33.

Where for their better preparation to the receiuing of this Sacrament, hee teacheth them, (and vs in them) these two points:

1 *What a dangerous sin it is to abuse this Sacrament: vers.* 23—28.

2 *By what meanes the sin aforesaid is to bee auoided: vers.* 28—33.

If we can be assuredly perswaded of, and soundly affected with the first, and with care and good conscience put in practice that which the Apostle propounds in the se-

cond; no doubt, but we ſhall then come fitted and prepared to this holy Feaſt, and ſhall with exceeding comfort and delight, feed vpon that which is prepared therein.

What a dangerous ſin it is to abuſe this Sacrament, he ſheweth vnto vs.

1 *By propounding the Doctrin of the Sacrament, verſ. 23.—27.*

2 *By inferring therefrom that ſpeciall ſinne aforeſaid, verſe 27.*

From which order of the Apoſtle, wee may learne by the way, That ignorance, or want of due conſideration of the Doctrine of this Sacrament is, and euer hath

been one principall cauſe, that ſo many haue abuſed and profaned the ſame, and that there is no hope or poſſibility, that thoſe, who are groſly ignorant herein, ſhould euer with due reuerence receiue the ſame, and in that regard reape any benefit thereby: But ſo oft as in this eſtate, they partake thereof, they runne their ſoules vpon a dangerous rocke. Ignorance well may be the mother of Popiſh deuotion, but it is a ſtepdame to all true Chriſtian piety, and the mother and nurſe of all ſuperſtition, profaneneſſe, and irreligious impieties in Gods Church.

CHAP. II.

Of the Author and Instituter of this Sacrament.

THe Doctrine of this Sacrament (as it is propounded by the Apoſtle) is Generall, or Speciall.

In the generall he teacheth vs,
1. *The Inſtituter, and The firſt Adminiſterer thereof.*
2. *The time when it was firſt inſtituted.* *And the religious manner of inſtituting thereof.*

This Sacrament was inſtituted and ordayned by Chriſt Ieſus himſelfe. *I haue* (ſaith the Apoſtle) re-

receiued of the Lord that which I haue deliuered vnto you. verſ. 23.

As if hee ſhould haue ſayd, if this Sacrament had beene a deuice of mans braine, or a humane tradition, hauing no other ground but the will and pleaſure of man, your abuſe and profanation thereof had beene the leſſe. But I would haue you to conſider that this Sacrament was ordayned and inſtituted by Chriſt Ieſus himſelfe, and that I deliuered this ordinance vnto you, by expreſſe warrant and commiſſion from him: And therefore great and damnable muſt your ſinne needs be, if you ſhall pro-

ſane and abuſe the ſame.

They cannot bee free from blame, who ſhall contemptuouſly abuſe the ordinances of men, though they require but things indifferent, and meerly vnprofitable; yea, ſuch things, as vnto the fleſh are burthenſome and hurtfull. Much more blame-worthy then muſt they needs bee, who ſhall contemne and baſely vſe an immediate ordinance of Chriſt, who neuer inſtituted any thing (which being rightly vſed) is not exceeding profitable and good, yea, whoſe very ordayning of it (though before it was vnprofitable or hurtfull) makes it good and profitable to the

the worthy vſer thereof. It muſt needs therefore argue, a baſe and light eſtimation of Chriſt and his wiſdome and authority, by rude and vnreuerent behauiour, to abuſe any Order, or Conſtitution of his: And yet, what is more ordinary amongſt profeſſed Chriſtians, than to make a kinde of May-game of the principall Ordinances of Chriſt? What palpable contempt is generally offered to the Word read, and preached, to prayer, to the Sacraments, Sabboths, and the Offices of the Miniſtery? How rudely and profanely doe many behaue themſelues in the very ſolemne worſhip

ſhip of GOD, ſhewing apparant contempt and ſcorne of the ſame? As though theſe ordinances of Chriſt, were but baſe and ridiculous matters, ſuch as are not to be deemed fit for wiſe men to performe, but in ieſt and ſcorne; or (at the beſt) but as if they were acting and counterfeiting ſome part vpon a ſtage.

But hence wee are to learne; That a ſpeciall meanes to make vs (if wee be true and ſound hearted Chriſtians,) to ſee what a foule ſinne this is, is to conſider thorowly, and to meditate ſeriouſly of this; That in the receiuing of this Sacrament, wee doe not conforme

forme to the humours, conceits, and pleaſures of men, of Magiſtrates, or Miniſters of Churches, or Fathers; no nor to the meere ordinances of Prophets and Apoſtles, but to the expreſſe will and cõmandement of Chriſt. This is in the nature of man, that if they bee inioyned, or commanded any thing, by an inferiour that hath no authority, though the thing required bee honeſt and lawfull, yea, good & profitable; yet, they will either ſcorne to doe it, or doe it in ſcorne. But if one in authority (whom in that reſpect they reuerence) ſhall require the ſame thing, or that which

is

is worse: they will (if they be not very careleſſe and deſperate) yeeld obedience thereunto, in feare and reuerence.

Except therefore wee ſhould bee ſo impious, as to hold that our Sauiour hath no power to requite this duty at our hand, or ſo ſhameleſſe and impudent, as to defend, that hee doth no where require it of vs; or ſo blaſphemous, as to ſay, he hath ſhewed no wiſdome therein; wee muſt needs yeeld, that it muſt needs be a ſhamefull ſin to profane this Sacrament, which is inioyned to be receiued by ſo aweſull and ſoueraigne Authoritie.

When

When therefore men come so rudely & vnprepared to the receiuing of these holy Rites, as ordinarily they doe, it is a signe they neuer thinke of that high and sacred Authority, that hath ordained them, but onely conceit and esteeme of them, as of certaine Formalities, which custome and long continuance hath made a fashion, and which men are to conforme vnto, more to auoid singularity, than for any necessity or profit, or out of any duty that they owe to the Institutor of them.

This then is, and ought to be the maine foundation of all true reuerence, not

not onely in the vſe of this, but of all other parts of Gods worſhip. *That Chriſt Ieſus requires this ſeruice at our hands.* And would the Miniſters of Chriſt (who are by their Office to diſpence theſe, and other the like Ordinances of Chriſt) haue their Miniſtery not contemned, but truely reuerenced, they ſhould make it appeare, (as *Paul* doth here) that they miniſter no other Word, or Sacraments, preſcribe no other worſhip, preach no other doctrine, binde mens conſciences with no other lawes, allure them with no other promiſes, feare them with no other threatnings than ſuch as they

they can both say & shew that they haue receiued from Christ himselfe.

Chap. III.

Of the first Administerer of this Sacrament.

OVr Sauiour Christ did not onely himselfe institute this Sacrament, but did in his owne person, and with his owne hand, first of all administer the same.

The Lord Iesus (saith the Apostle) *the night that hee was betrayed tooke bread, &c.* As though hee should say; If but my self, or any other Apostle, or any person inferiour to an Apostle, had instituted this

this Sacrament, by Commission from Christ, men should (notwithstanding) haue feared to lay impure hands vpon a thing so holy. Much more, when Christ Iesus hath not only immediately instituted, but was himselfe in his owne person, a Minister thereof, and the first that did administer the same.

That seruice and worship, required by mans law, framed but by consequence from the word, or according to the generall rules thereof, is in a holy and religious manner to bee performed: Much more such a seruice, as Christ so immediately, and expresly instituted,

ſtituted, not truſting to the diſcourſe and wit of man to appoint the ſame, and which himſelfe did ſo religiouſly in his owne perſon performe: So that it cannot but argue great impiety in them, who ſhall contemptuouſly, or but careleſſely behaue themſelues in or about the ſame.

Hence we are to learne, ex That albeit this Sacrament is adminiſtred vnto vs now, by the hands of weake and ſinfull men, yet they being the lawfull Miniſters, and ſubſtitutes of Christ, we are to receiue it from their hands, as from the hands of Christ himſelfe, who though he be not bodily,

yet

yet is ſpiritually, and will bee as effectually preſent now, as at the firſt inſtitution, and adminiſtration thereof. And therefore great ſhall their ſhame be, and fearefull their danger, who ſhall preſume to put forth profane hands, to receiue ſuch high myſteries, from the holy and pure hands of Chriſt himſelfe.

2 It being a great honour to this Sacrament, that Chriſt himſelf ſhould in his owne perſon adminiſter it. All good Chriſtians ſhould thinke, and eſteeme it as an honour vnto themſelues to bee admitted thereunto, and as a great indignity and diſgrace, to bee excluded there-

therefore: Much more to exclude themselues from the same, when they may bee admitted thereunto.

3 The Ministers of the Word and Sacraments also should hence learne to take heed how they presume to administer this Sacrament to such persons as they haue cause to bee perswaded that Christ himself would deny this Sacrament vnto; or how they deny it to such, as Christ himselfe (if he were in their place) would administer it vnto. The one is a great indignity to the Sacrament it selfe, the other a more than barbarous wrong to their brethren.

Chap.

Chap. IIII.

Of the time, when this Sacrament was instituted.

THe time that Christ in his speciall wisdome made choice of, to institute and administer this Sacrament was, *In the night inwhich hee was betrayed, vers. 23.*

This Circumstance argueth;

That this speciall ordinance, which at this time he instituted for his Church, when hee was preparing himselfe to the greatest worke of loue that euer was shewed, euen to lay downe his life, for it must needs proceed from his infinite loue and mercy.

mercy. Gifts bequeathed by friends vpon their death-beds, vse much to be esteemed, and where they are contemned, there the loue of the giuer is thought to bee despised. If then the loue of Christ, shewed vnto vs when hee was dying, yea, euen ready to be put to death for our sake, be deare and precious vnto vs; This Sacrament, which at that very time was instituted by him, and as a speciall Legacy, bequeathed to his Church (for whom he thought not his owne precious blood too deare) it must needs deserue to be deare and precious to vs, and therfore a horrible indignity offered by vs,

to

to abuſe and profane the ſame.

2 This was no time for Chriſt, who was infinite in wiſdome, to ſpend in inſtituting needles and vnprofitable ceremonies: The vaineſt men that are (if not deſperatly wicked or diſtempered in their braine) doe not vſe at ſuch a time, to abuſe themſelues about vanities; but their thoughts then vſe to bee taken vp, with thoſe matters which moſt neceſſarily concerne themſelues, and their friends. Farre then bee it from vs, that wee ſhould thinke that our bleſſed Sauiour ſhould at this time finde nothing elſe to doe but to buſie himſelfe,

ſelfe, in laying vpon his Church idle and friuolous obſeruances. If men, how miſerable ſoeuer in their liues paſt, at ſuch times as this, vſe to beſtow the beſt things they haue vpon them they moſt loue; we muſt needs conceiue, (or exceedingly diſhonour our Sauiour Chriſt) that this Sacrament, which at this time hee bequeathed vnto all his churches, as a ſpeciall Legacy, is of ſome ineſtimable price and value: And therfore, that it muſt needs bee intolerable inhumanity, and ingratitude, to deſpiſe and abuſe the ſame.

3 Seeing that our Sauiour, at this time was

vndergoing the greateſt, moſt painefull and difficult worke that euer was, or ſhall bee performed, euen to offer vp himſelfe a ſacrifice for his Church, the zeale of which worke had now more than euer eaten him vp, and captiuated all the thoughts and affections of his ſoule: ſo as it was not poſſible for him at this time to thinke of any thing elſe, but what might further this worke of our Redemption, and the ſaluation of our ſoules. Wee muſt needs conclude, that this Sacrament, being at this time, ſo deliberately both inſtituted and adminiſtred, muſt needs tend (after a ſpeciall manner)

ner) to the furtherance of our ſaluation, and to make the work of our Redemption effectuall vnto vs. So that, to ſet light by this Sacrament, is to deſpiſe the great worke of our Redemption, and the ſaluation of our ſoules, purchaſed by the bloud of Chriſt.

Chap. V.

Of the religious manner of inſtituting and adminiſtring this Sacrament.

OVr Sauiour Chriſt in the inſtituting & adminiſtring of this Sacrament, is ſaid by the Apoſtle, *To giue thankes.* By the Euangeliſt *Matthew, To bleſſe*, that which

he inſtituted and adminiſtred.

By this Bleſſing and Thankſ-giuing, he dedicated and conſecrated the outward elements in this Sacrament vnto that holy and myſticall vſe, vnto which they are applyed.

This Bleſſing was an earneſt and effectuall calling vpon God his Father, That hee would be pleaſed to make this Sacrament, (being duly adminiſtred and receiued) fruitfull and effectuall to thoſe holy & ſauing ends and vſes, for which they were ordained.

His Thankſgiuing was (no doubt) a rendring of ſpeciall glory and prayſe vnto God, for hearing his

his prayer, and therein for the great fruit and benefit that (through the blessing of GOD) shall certainely redound vnto all those who are worthy receiuers of this Sacrament.

1 In that our Sauiour doth in so speciall a manner blesse this Sacrament; we may bee assured that by this meanes hee hath obtayned from God a speciall blessing vpon it. For in him the Father is so well pleased, that that may truely and vndoubtedly bee verified of him, which *Balac* said of *Balaam*: *That which he blesseth, is blessed, and that which hee curseth, is cursed.* Christ Iesus therefore

hauing at his first institution and administration thereof, blessed this Sacrament; that is, by Prayer, drawne downe from heauen a speciall blessing vpon it, we must not so vnderstand the same as though this blessing touched onely that particular Supper, which then was celebrated at that present: but wee are (out of all doubt) to bee perswaded, that the very same blessing cleaues vnseparably to this Sacrament, (as oft as it shall bee administred and receiued as it ought to bee) to the end of the world. So that it shall be a blessed Sacrament to euery worthy Receiuer thereof:

thereof: That is, it shall bee an instrument of some great and speciall blessing vnto them: and the greater instrument of blessing it is to them, the greater curse it will bee to those who shall profane, and vnreuerently abuse the same.

The speciall Thankes that our Sauiour giues, shewes; that wee cannot too thankfully receiue this Sacrament. And that if wee receiue it in that manner that we ought to doe, that in the same wee shall receiue that, for which we shal haue cause to giue thanks, and praise, and glory vnto God as long as we breathe. And the more thankf-worthy

gift, is preſented vnto vs, in this Sacrament, the more vngratefull; and graceleſſe wee that ſhall careleſly, and vndutifully receiue the ſame.

Chap. VI.

Of the outward Signes and Elements of this Sacrament.

HItherto of that which the Apoſtle teacheth in generall concerning this Sacrament:

That which he teacheth in ſpeciall, followeth:

He teacheth in ſpeciall,
1. *What are the parts of this Sacrament.*
2. *What is the end.*

For

For the better vnderſtanding of the parts of this Sacrament, ſomething is to be premiſed of a Sacrament in generall.

This word (*Sacrament*) was wont to ſignifie that ſolemne oath which the Roman Souldiers were wont to take, whereby they bound themſelues to performe faithfull ſeruice to the Emperour in his warres: whence the Latine Diuines haue borrowed it, and now by cuſtome it is become (in theſe Weſtern Churches) a proper name, whereby thoſe outward badges and Enſignes of Chriſtianity (*viz.* Baptiſme and the Lords Supper) are vſually called: becauſe

that Christians in the due receiuing of them doe after a speciall manner binde themselues, (as it were by solemne vowes and oathes) to doe their Lord and Master Iesus Christ faithfull seruice in his warres, against the world, the flesh, and the deuill.

More especially, Sacraments are mysticall Rites and Ceremonies, ordayned by Christ to shadow & confirm to his Church, the Couenant of grace, or mystery of Redemption.

Mysticall Rites and Ceremonies are certaine outward bodily sensible signes, instituted to shadow and present in a secret

ſecret and artificiall manner, things ſpirituall and internall.

In euery Sacrament therefore there are two things to be conſidered:

1. *The outward bodily Signe.*

2. *The ſpirituall matter, which is myſtically ſhadowed and ſet forth by that Signe, and yet after a ſort hidden and locked vp in the ſame.*

The Apoſtle expreſſeth both theſe.

The ſignes are:

1. *Certaine outward Elements.*

2. *Certaine myſticall actions, in and about the Elements.*

The Elements are Bread & Wine. *He tooke Bread:*

v. 23.

v. 23. *After the same manner also he tooke the Cup.* v. 25. Wine is not expressed here, but it is implyed, and the fruit of the vine is expressly mentioned by our Sauiour, *Matt.* 26. *Mar.* 14.

The Actions in and about the Elements are:

1 *Breaking and eating of Bread.*

2 *Drinking of Wine.*

These signes considered in themselues, are not of such force, to stirre vp any great reuerence in the receiuing of them: there being no one thing more common in the world, than eating of Bread, and drinking of Wine; yet there is no iust cause why, in regard of the

the commonnes of them, that this Sacrament ſhold bee deſpiſed, they being matters in themſelues, both profitable and comfortable. If Chriſt had not onely ordained bread in generall, for this Sacrament, but the baſeſt and hardeſt kind of bread that could bee, ſuch as is made of pulſe, or bran, or acornes: if in ſtead of wine, he had appoynted vs in this action, vinegar mingled with gall to drinke, ſuch as himſelfe (for our ſakes) was content to taſte of; it would beſeeme the daintieſt, and moſt queaſie ſtomacke, (that lookes to bee ſaued by him) to receiue the ſame thankefully, reuerently,

reatly, and religiouſly. If hee had required of vs, in ſtead of eating bread and drinking wine, ſome ſeruice as painefull (and in it ſelfe ſhamefull) as Circumciſion, it had been our duty, to haue accounted it (as the Iewes did) our honour to performe the ſame. It is then intolerable inſolencie, to thinke it a baſe and contemptible thing, vpon Chriſts ſpeciall pleaſure, to eat bread, and drinke wine at his Table, to that end for which he hath the ſame.

There are many things that in themſelues are of no honour or reſpect, that in regard of ſome ſpeciall vſe and application,

tion, are matters of great honor, as the white Wand carried before the Iudge, the Cap of Maintenance worne before the Lord Maior, the Sword borne before the King. Though therefore these outward signes be in themselues but common matters, yet in respect of that speciall mystery that is in them, being applyed to that vse vnto which they are in this Sacrament, and that by Christs owne ordinance, they must needs bee both an honour to Christ, and honourable to the due vser of them.

In that this eating of bread, and drinking of wine here required, was at

at the first institution done after Supper, as the Apostle noteth: It sheweth that this bread and wine, and this eating and drinking, hath more than an ordinary vse or end: viz. That we are to eat this bread, and to drinke this wine, not so much to satisfie hunger and quench thirst, or to nourish our bodies, and reuiue and refresh our vitall spirits, for then our Sauiour would not haue administred it immediatly after supper, and that a festiuall supper, when they (who were to receiue it at his hands) were filled before with bread and wine. But wee must looke herein to another

another more high and ſpeciall vſe, vnto which it pleaſeth the wiſdome and goodneſſe of Chriſt in this action, to aduance theſe common and ordinary things. So that in this bread and wine, wee muſt look after bread and wine of another and higher nature; ſuch whereby our ſoules are to be nouriſhed and refreſhed to euerlaſting life.

Chap. VII.

Of the things ſignified by the ſignes aforeſaid.

Hitherto of the outward ſignes in this Sacrament: The myſteries contained in and vnder theſe ſignes, and expreſſed

preſſed by them, are the greateſt that can be imagined.

The *Breaking of the Bread* ſignifieth, the breaking of Chriſts body, that is, all the vnſpeakable torments that hee ſuffered in his humane nature for our ſins; which were greater than if his liuing body had beene rent and torne into a thouſand peeces, and all his bones broken and beaten to powder.

The eating of this bread, and drinking this wine ſignifieth, that ſpeciall benefit, which the Receiuer of this Sacrament ſhall reape by the death and ſufferings of Chriſt, if by a liuely faith he apply

ply vnto himselfe the merits thereof: *This Bread* (saith our Sauiour, according to the Apostles relation) *is my body which was broken for you: And this Cup is the new Testament in my blood*, v. 24, 25. or, *is my blood in the New Testament that was shed for many, for the remission of their sinnes*; as it is more plainely related by the Euangelist *Matthew*. And therefore our Sauiour bids them, *Take and eat* the one, and *drinke* the other.

As though hee should haue said;

This bread so broken as you see, shall bee a signe and token vnto you & vnto all others that beleeue

leeue in my Name, of that which I haue done, and ſuffered in my fleſh for you. This wine, more eſpecially, ſhall be a ſigne euen of that blood, which hanging vpon the Croſſe I ſhedde, to purchaſe the pardon and remiſſion of your ſinnes, which is not ſuch blood as was offered in the old Teſtament, *viz.* The blood of Oxen, Goates, and Sheepe: but is in very deed, the blood of God and man, whereby the New Teſtament is ſealed and ratified; which offereth ſaluation to all them who ſhall repent and beleeue in mee, and relie vpon the merits of this my bloody paſſion.

There-

Therefore, take and eat this myſticall bread, and drinke this Wine, and let them bee as ſeales and pledges vnto you, and vnto all others, (who ſhal worthily receiue the ſame) That as verily, as with your bodily mouthes you eat this Bread, and drinke this Wine, and are comforted aud refreſhed by them, ſo verily ſhall your ſoules taſte of, and by the mouth of Faith feed vpon, and be refreſhed with my Body and Blood; yea, in and by the eating of this Bread, and the drinking of this Wine (as you ought to do) you ſhall ſpiritually eat and drink my body & blood: That is, the merits of my Paſſion

Paſſion ſhall (by meanes thereof) be ſo effectually applyed vnto you, that thereby (as it were by daily food) you ſhall liue euerlaſtingly. So that, that which you eat and drinke in this Sacrament, is not onely bread and wine, but after a ſort, my Body and Blood which was ſacrificed for you.

Is not then this Sacrament a myſtery to bee trembled at? Is it not a brutiſh ſinne without any preparation to ruſh vpon the ſame? If we did but eat and drinke ordinarily for bodily neceſſity, or pleaſure; it were brutiſh to runne vnto the ſame as a Horſe to the manger, or a ſwine to the trough,

trough, not lifting our hearts (at the leaſt) to God in thankfulneſſe for them. How much more brutiſh is it, to eat this Bread, and drinke this Wine, without due reuerence and regard of ſo high and heauenly a myſtery? It were an indignity offered to the great worke of our Redemption, but occaſionally to thinke or ſpeake thereof without reuerence: But to bee irreuerently affected then, when by ſuch a ſpeciall ordinance it is ſo effectually repreſented & applyed vnto vs, muſt needs bee a dreadfull and damnable ſinne.

For the further confirmation whereof, let vs conſider

confider ſome ſpeciall inſtructions, from the particulars, in regard of the ſpeciall analogy between the ſignes and the things ſignified.

1 In that our Sauiour repreſents his Body, and this Sacrament by bread; hee teacheth vs thereby, that his Body is to the ſoule of man, as bread is to the body. Bread is the very ſtaffe of a mans bodily life, the moſt generall food of poore and rich; that which of all other food can leaſt bee ſpared, that which in hunger, men firſt and principally deſire: that the ſcarcity whereof makes famine, that which if it bee plentifull, vſually makes all

all other neceſſaries of this life plentifull, that which wee daily feed vpon, that which men generally take greateſt paines for. Hence our Sauiour in the Lords Prayer, teaching to craue all the needfull comforts in this life, comprehends all vnder *daily bread*. And therefore by like proportion, his Body in that manner, that it is here meant and propounded, is the very ſtaffe and ſtay of a Chriſtian life. That without which, neither poore nor rich, high nor low, ſhall liue eternally. That which without all other meanes, can feed & nouriſh a man to euerlaſting life, and which of

all other meanes cannot be ſpared: That which euery true Chriſtian ſoule, firſt and principally hungreth after: That, the want whereof onely, famiſheth and ſtarues the ſoule. That which they will take the greateſt paines and toyle to get, and which without the greateſt paine and trauell cannot bee gotten. That which they will deſire to feed vpon euery day, and euery meale, reliſhing nothing elſe without it.

2 In that the bread is broken to ſignifie his Body broken for vs, it teacheth vs: that it is not ſimply the Body of Chriſt, by which we are to bee fed, but his *Body broken*:

broken: that is; That which Christ did, and suffered for vs, especially vpon the Crosse. For (to speake properly) his Body was not broken. It is not therefore properly, Christ glorified in heauen, or Christ simply God, or God and man, which is the bread, that a Christian soule, humbled for sinne, can digest or relish; but Christ crucified, Christ hanging vpon the Crosse. It is Christs death, that is indeed the life of a Christian. It is Christ and his Crosse both together, that is the bread of life: yea not the Crosse onely, but the Thornes also wherewith he was crow-

ned, the whippes where-with hee was scourged, the nailes with which he was fastned, the vinegar and gall which he tasted, yea, and *Iudas* who betrayed him, and *Pilate* that condemned him, and the Scribes and Pharises, that prosecuted against him, and all the people which cried, Crucifie him. Christ considered with all these is that spirituall bread that is typed by the materiall. And without these hee cannot bee the bread of life to a sinfull soule. So that if there be any Transubstantiation in this Sacrament, either the bread is turned into all these, or all these into the bread.

3. The

3. The vſe of wine is well knowne, it doth not onely (as water) quench the thirſt, but alſo exceedingly comfort the heart, and refreſh the Spirits. Seeing then it is the pleaſure of our Sauiour in this Sacrament to make Wine the type of his blood: It teacheth vs what effects Chriſts blood, and the ſhedding thereof, ſhall haue in the ſoules of all true Chriſtians, and worthy Communicants. Their ſpirituall thirſt after righteouſneſſe and ſaluation ſhall be quenched. In the middeſt of all the horrors and terrors of death and hell, they ſhall by meanes thereof bee ſolaced and

comforted. This blood, ſtreaming from the ſides of Chriſt, ſhall in the middeſt of their ſorrows, and griefes, and troubles, and vexations, bee as a cuppe of the excellenteſt wine, to cheere them, and reuiue their ſpirits, and to inflame their zeale. This wine hath that efficacie and force in it, that it will turne all the bitter potions (that Gods children vſe to drinke) into wine. The Apoſtles of our Sauiour, when they were drinking deeply of the whippe, this wine mingled with that bitter potion, turned it alſo into wine: inſomuch as they reioyced, that they were counted worthy to ſuffer

ſuffer that which they did for Chriſts ſake.

That Religion therefore, which lockes from the people, the wine in this Sacrament, doth therein alſo as much as lies in it, keepe from them alſo that wine, which is typed and ſhadowed thereby, euen the precious blood of Ieſus Chriſt, the onely Wine that can refreſh and comfort the ſoule of an afflicted ſinner, which is enough to argue the ſame to be Antichriſtian, if there were nothing elſe. And the more Antichriſtian, the more it maintaineth, that the wine in this Sacrament is the very reall blood of Chriſt. What is

this but to teach, that the true blood of Christ belongs not to them, that if they will be saued they must bee saued by some other meanes, or onely by gazing vpon, and adoring the painted blood of some painted or carued Crucifix.

4. This consecrated bread and wine, must also (by the precept of our Sauiour) bee eaten and drunken; and thereby we are taught, That those onely shall liue eternally, by the vertue of Christs Body and Blood, which feed vpon the same, as mens bodies feed vpon bread and wine. For as Bread and Wine (if they be only looked vpon, and not

not taken and receiued into the ſtomacke) cannot feed, nouriſh, or refreſh the body of man, or preſerue life in the ſame: No more ſhall the Body and Blood of Chriſt comfort and refreſh the ſoule of a ſinner, or be a meanes of ſpirituall and euerlaſting life vnto him, except they be receiued and ſpiritually applied to the ſoule, as bread and wine are to the body when they are eaten and drunken. Thoſe therfore, who are the redeemed of Chriſt, muſt be knit and vnited to Chriſt, and one with him, as the bread that nouriſheth, and the wine that refreſheth the body, is turned into our

flesh, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, can not be profaned without great indignity to the mystery it selfe.

5 In that Christ saith, that that which they take and eat, it is his Body; and that which they drinke, it is his blood, he teacheth vs; That this Sacrament doth not onely, (as in a Table) picture and represent what Christ hath suffered for sinners; but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiuer) a blessed instrument? by meanes whereof, Christ Iesus and his merits are applied

applied and made effectuall to their ſoules. So that ſuch is the vnion of the thing ſignified, and the ſigne, that in and through the eating of this bread, and drinking this wine, the ſoule of the worthy receiuer, doth ſpiritually and by faith, eat the body and drinke the blood of Ieſus Chriſt, and alwaies findeth ſuch ſtrength, comfort, and life therein, as the body findes ordinarily, in the eating of bread and drinking of wine. So that this bread and this wine, are not onely naked ſignes of Chriſts body and blood, as the garland and Iuybuſh are of wine, which onely ſhew that

that there is wine there to bee bought, but doe not exhibit it: But the Body of Christ is in such a manner in this Sacramentall bread, and the blood in this wine, that in the eating of the one, the worthy Receiuer eats the other, and in drinking the one, drinkes the other. Can there then a greater mystery bee deuised by man, in and about which hee ought to be reuerently conuersant, and religiously and holily affected? And is it not a brutish sinne, to behaue our selues vnworthily in such an action?

Let vs not here passe by, but once againe enter into consideration of that

that execrable Religion of the Church of Rome, which keepeth ſuch a Cuppe, filled with ſuch wine (without any colour in the world) from the people. They ſay, that the blood of Chriſt is in the body of Chriſt, and therefore the people in receiuing the one, receiue therein the other. But this is an Antichriſtian foppery: How can thoſe bee together, that Chriſt hath ſo directly put aſunder, the one in a loafe, the other in a cup? How can the blood bee in a body broken, and pierced? How can that blood bee in the body, which is ſhed out of the body? what blood of Chriſt can

ean comfort a Chriſtian ſoule, but that which was ſhed? or what blood is offered in this Sacrament, but that which was ſhed? and though it were in the body, as it is receiued in this Sacrament: yet it being Chriſts will, his blood ſhould not onely be eaten, but drunken: what a ſacrilegious lewdneſſe is this, where Chriſt eſpecially and by name, requires the drinking of his blood, that they ſhould deny the people that, and make them take vp, with the eating of it onely? And how doth it appeare, that the blood, as it is eaten, is any part of the Sacrament, and if not; what benefit comes

to

to the Receiuer thereby, in that regard ? Iust nothing. It is the drinking and not the eating of Christs blood in this Sacrament, that must refresh the soule of the Communicant: and without this drinking thereof, the soule can no more be refreshed with the blood of Christ in this Sacrament, than the bodily thirst can bee quenched by that water that is in bread. And a man in eating the Body of Christ broken, crucified, pierced with a speare, and sacrificed; so as it is exhibited to a Christian in this Sacrament, can no more be said in and thereby to drinke the blood of Christ,

Christ, than the Iewes that did eat the flesh of sheepe and oxen offered in sacrifice after that the blood was separated, and the parcels were rosted and boyled, could be said then, and therein to drink the blood of sheep & oxen. And they might as wel proue that wine was in the bread before the consecration, as that the blood of Christ is in the body after the consecration.

CHAP. VIII.

Of the end and vse of this Sacrament in respect of the Communicant.

HItherto of the parts of this Sacrament. The

The maine and moſt generall ends and vſes follow,

Which are two:

The { 1. *Reſpecting our ſelues eſpecially.* 2. *Others alſo.*

That which reſpecteth our ſelues is, That wee receiue this Sacrament, to ſolemnize thereby a ſpeciall memoriall of Chriſt, & of our Redemption by him. *This do* (ſaith our Sauiour) *in remembrance of me.*

One End then, why this Sacrament is to bee vſed, and the vſe to bee continued in the Church of Chriſt is, That in and by the due receiuing thereof, wee might the more

more feelingly and effectually remember, what our Sauiour hath done and ſuffered for vs.

When our ſpeciall friends, vpon their departure from vs, doe beſtow vpon vs any token of remembrance, they do it not onely for that ſpeciall good that comes to vs, by the ordinary vſe of the thing it ſelfe; but alſo that thereby, ſo often as wee looke vpon the ſame, or vſe it, we ſhould moreouer make this vſe of it, to call to minde thereby, the many loues and fauours they haue ſhewed vnto vs. And this is written in our nature, that when any occaſion is but offered vnto

to vs, of remembring a deare friend departed from vs, to be more than ordinarily affected therewith. Hence superstitious persons, so heartily (vpon any occasion of remembrance) pray the Lord to haue mercy on their soules that are departed this life, whom they loue and haue beene bound vnto: But when they behold any speciall memoriall and token of their loue, then they are often (for the time) transported and rauished with extraordinary affection, which they will shew euen to the token of remembrance it selfe, doing a kinde of honour vnto it. Seeing therefore, this Sacra-

Sacrament, that is not onely left vnto vs by the greateſt friend that euer wee had, but left of purpoſe to bee a ſpeciall remembrance and pledge of the greateſt loue that euer was ſhewed to mortall creatures, and which hath the very effects and fruits of loue written vpon it, yea, ingrauen in it; yea, in ſome ſort contained in it: Is it not incredible, that any that loue and beleeue in Ieſus Chriſt ſhould lightly regard and vnworthily abuſe this Sacrament?

But here by the way wee may obſerue how ſtrangely forgetfull, euen the faithfull are of the vnſpeakeable loue of Chriſt,

Christ, that they should stand in need of such a Remembrance: For vnto them is this Sacrament giuen as helpe thereunto. Is it possible that a man should be forgetfull of such a Master, as hath with a great price redeemed him frō the Gallies? Yea, who for to redeeme him, hath made himselfe a slaue; Yea, who was content to purchase his seruants freedome, with his owne death? Is it possible, such a seruant should need any speciall remembrance? Would not one thinke he should rather need some meanes make him forget his loue? Yet this is the strange disposition of all Christians,

stians, euen of the best: that though our condition was a thousand times more miserable, than the condition of a Turkes Gally-slaue can bee: Though Christ Iesus hath done ten thousand times more for our freedome there-from, than is possible for any one man to doe for another: though whatsoeuer wee enioy, wee haue it from his mercy and loue: our soules, bodies, senses, wit, beauty, wealth, life; so as all our senses are so compassed about, with memorials of his loue, that wee can see, heare, feele, nor taste any thing, but it may put vs in minde of his loue; yea, of his death and

and passion, by which the free vse of these things haue beene purchased vnto vs; yet for all this, you see wee stand in need of a more speciall remembrance: Yea, and yet (sinfull wretches that wee are) wee are ready to abuse these Remembrances: And (which exceedeth wonder) wee are prone, in the midst of them, most of all to forget Christ, and his loue towards vs, and then, and therein readiest to dishonour him.

Wee may hence further note:

That Christ our Sauiour takes it most kindly when wee remember and thinke vpon him, and that which

which he hath done for vs.

The institution of this Sacrament, to this end shewes he much affects and desires it. And the more he affects and delights in our remembrance of him, the more vnkindly and offensiuely hee will take our forgetfulnesse of him.

Hence also it appeares that then we specially eat the flesh of Christ, & drink his bloud, when with a beleeuing heart and mind, we effectually remember and in our remembrance we seriously meditate of, and in our meditation are religiously affected, and in our affections throughly inflamed with the loue of

of Christ, grounded vpon that which Christ hath done for vs, and which is represented and sealed vnto vs in this Sacrament.

CHAP. IX.

Of the End and vse of this Sacrament in respect of others.

THE end that respecteth others, is; *The shewing forth of his death till he come*, that is,

By eating this Bread, and drinking this Wine, Christians are to testifie and professe, and after a sort to preach to others, euen vnto the Worlds end, the mystery of the Gospell, the summe, sub-

ſtance, and accompliſhment whereof, is in the death of Chriſt, is in the fruits that flow therefrom, all which are repreſented in this Sacrament.

Therefore in our due receiuing of this Sacrament, we doe (as it were) lead men by the hand, into the Garden of *Gethſemane*, and there ſhew them Chriſt in extreme horror, ſweating blood, *Iudas* trayterouſly kiſſing him, the Souldiers binding him, and leading him to iudgement. Wee lead him to *Caiphas* Hall, and *Pilats* Throne, and there ſhew them Chriſt, moſt vniuſtly condemned, moſt contumeliouſly buffetted and

and ſpet vpon, ſcourged & crowned with thornes, ſcorned and derided. We lead them to Mount *Calvary*, and there ſhew them him nailed on the Croſſe, drinking vinegar mingled with gall, pierced with a ſpeare, forſaken of his Father, in the horror thereof crying out moſt bitterly, *My God, my GOD, why haſt thou forſaken mee?* And all this for our ſake, that thereby he might free vs from the curſe of the Law, and purchaſe for vs euerlaſting life.

Can we in this myſtery ſee and behold all this? ſhall wee (after a ſort) hereby point it out vnto others, and ſhall wee

therewith be nothing affected in our owne ſoules, but come vnto the receiuing thereof, as ſo many ſenſeleſſe blockes.

By this it appeares, how forcible the doctrin of the Sacrament is, to terrifie all Chriſtians from the profanation thereof, and conſequently to the fitting and preparing of them to the worthy receiuing thereof.

Where (to conclude) note that the Apoſtle in all the former points hath propounded nothing vnto the Church of Corinth, but what they could not be ignorant of before; which practice of the Apoſtle teacheth vs, of

of what neceſſity continuall teaching is in the Church of Chriſt, when Miniſters muſt bee faine, not onely to inſtruct the people of God in thoſe points of Doctrine that they are ignorant of: but often alſo call to their mind and conſideration, thoſe points which they know already well enough, vpon ſuch particular occaſions as they are to make ſpeciall vſe of them. And verily, though men could ſay all the Scriptures by heart, though they could vnderſtand euery hard and difficult place thereof, though they knew all the grounds and principles of the Chriſtian Faith,

though they were able to answer all oppositions against any diuine truth: yet for all this, there would be vse both of reading the Word, and preaching also in the Church of God.

For let our knowledge be neuer so great, yet if wee bee not often put in mind of it: if we be not taught how in such and such particular cases to apply it, if by the power of Christs ordinance, it be not beaten out of our head into our heart, it will be as a dead letter vnto vs, yea, and most out of our head, when wee should most vse it. For so was the particular knowledge of this Sa-

crament

crament in this Church of Corinth. And ſo will the knowledge of this, or of any truth elſe be, if it bee not reuiued and quickned in vs, by daily teaching and inſtruction.

Chap. X.

What it is to bee guilty of the Body and Blood of Chriſt.

HItherto of the Doctrine of this Sacrament.

The conſequent of the Doctrine followeth:

Whoſoeuer therfore (ſaith the Apoſtle) *ſhall eat this Bread, and drinke the Cup of the Lord vnworthily, ſhall be guilty of the Body and Blood of Chriſt.*

We haue in the conſideration of euery particular point of doctrine concerning this Sacrament, inferred generally; that it muſt needs be a fearefull ſinne to profane and abuſe the ſame, and not to receiue it in that manner that we ought to doe. But the Apoſtle herefrom inferreth in ſpeciall a monſtrous dangerous ſinne indeed.

For the better vnderſtanding therefore of the Apoſtles conſequent, and for our further helpe in this preparation.

Let

Let vs conſider, First, The ſin it ſelfe, and The means by which wee are guilty of the ſinne. Secondly, the ground, vpon which ſuch perſons are guilty.

The ſinne is, *A guiltines of the Body and Blood of Chriſt.* To bee guilty of his body and blood, is to offer ſome ſpeciall diſgrace and indignity, vnto the Perſon and ſufferings of Chriſt, and (in a ſpeciall manner) to ſinne againſt the great worke of our Redemption. Yea, in ſome ſort, to commit a ſinne of the very ſame nature & quality which they

did, who had their hand in crucifying Christ. For to bee guilty of blood, is in some sense or other, to be a murtherer and shedder of blood; and therefore to bee guilty of Christs blood, is (in some degree or other) to haue our hands in his death: And by consequent, to be partners with *Iudas* in betraying him; with the wicked Iewes in crying, crucifie him; with *Annas*, *Caiphas*, & *Pilate*, in condemning him, with the cruell Souldiers, in whipping and scourging him, spitting in his face, crowning him with thornes, and nailing him on the Crosse, &c. The worst amongst Christians abhorre

horre theſe perſons, euen for theſe ſinnes committed againſt the Perſon of Chriſt. Let vs therefore learne to abhorre that practice, which will pull vpon our heads the guilt of the ſame ſinne. To bee guilty of any blood, (though of wicked and ſinfull blood) hath beene a burthen that hath made the ſtouteſt heart to ake and groane under it. But who is able, (when his conſcience ſhall once bee awaked) to beare the guilt of innocent blood? And if the blood of innocent *Abell* did lye ſo heauy vpon *Caine*, *Gen.*4.13. How heauy ſhall the blood of the innocent Lambe of God,

God, lye vpon them that are guilty thereof; Wee may remember how heauy it was vpon *Iudas*, *Mat.* 27. 25. and we may see at this day how heauy it lyes vpon the heads of the whole Nation of the Iewes, according to their owne cursed wish, *Mat.* 27. 25. This sinne therefore, being a bloody sin, and by consequent in it selfe, a most vnsupportable sinne; can wee be too carefull to auoid it? It is not our ignorance or good meaning, that in this case will iustifie vs. Many of the Iewes did in their ignorance crucifie Christ, *Luke* 23. 34. *Acts* 3. 17. This Church of Corinth also (no doubt)

doubt) had a good meaning in receiuing this Sacrament, yet by not receiuing it in that manner that they ought, they were deeply guilty of this foule sinne.

Chap. XI.

By what meanes in receiuing this Sacrament, men become guilty of the Body and Blood of Christ.

THe means by which wee become guilty of the Body and Blood of Christ aforesaid, is, *By receiuing this Sacrament vnworthily.*

To receiue the Sacrament vnworthily is, To come to the Table of the Lord, and there to presume

ſume to eat this bread, & drinke this wine without any due reuerence, or reſpect of the Myſtery that is contained in them; or of the end why they were ordained; or of the Perſon, by whoſe Authority they were ordained; or without taking any care, or thought beforehand, to bee ſuch kinde of Perſons, as this Sacrament was ordained and appointed for. The beſt of men, cannot bee ſaid (in themſelues) to bee worthy to receiue this Sacrament: Yet, how vnworthy ſoeuer wee are in our ſelues, if Chriſt deeme vs as worthy, and we bee in (ſome meaſure) ſuch perſons, as hee hath or-

ordained this Sacrament for; and if we doe our vttermoſt to receiue it in that manner, with ſuch hearts and affections as he requires, we may bee ſaid (how vnworthy ſoeuer otherwiſe wee bee) to be worthy receiuers of this Sacrament.

The ordinary and moſt common cauſes & meanes of vnworthy receiuing, are theſe which follow:

The firſt (that which wee noted in the beginning) is, Ignorance: when men will preſume to partake theſe myſteries, before they vnderſtand, or haue learned (in any reaſonable ſort) the true meaning and vſe of them. Such muſt needs receiue,

hand

hand ouer head, they know not, nor care not what. And how then can they possibly bee worthy Receiuers of so high and heauenly mysteries?

The second is Want of speciall Faith: when men partake of the outward Elements, but yet doe not beleeue or expect any such speciall fruit or benefit from the receiuing thereof, as is promised by the Word.

The third is Superstition, when one commeth to this Sacrament, in a fond conceit and imagination, that hee shall receiue other manner of blessings and benefits by it, than is reuealed in the Word, or promised, or in-

intended by Chriſt.

The fourth is Senſuality; when men ſo ſatiate and pamper themſelues with the delight and pleaſures of the World and the fleſh, as they cannot, nor care not to taſte of things ſpirituall. And therefore they bring no other hearts nor affections vnto this Sacrament than vnto ordinary meat and drinke; and ſometimes worſe.

The 5. is Careleſnes and Security; which is, when we come with ſuch affections and diſpoſitions vnto this Sacrament, as to a matter that we neither looke to receiue any good by, or feare to receiue any hurt by. And there-

therefore care not, ſo wee receiue it, how we receiue it.

The ſixth is Preſumption, when wee neuer care in what manner wee receiue, and yet preſume to receiue (as much fruit and benefit by the Sacrament) as thoſe who are moſt carefull to fit and prepare themſelues thereunto.

The ſeuenth is Vncharitableneſſe, when our ſoules are ſo full of bitter hatred and malice towards our neighbour, and by meanes thereof ſo vexed and diſquieted, with deuilliſh perturbations, that they cannot receiue, or taſte the ſweet comforts repreſented and offered

fered in this Sacrament.

The 8. is Temporizing; which is, when the onely or maine ground, for which we come to receiue this Sacrament is; The fashion & custome of the times and places in which we liue. And (when without any further examination) we thinke wee haue done enough, if we haue (in that outward forme and manner) receiued that others doe.

The ninth is Inconsideration, or an vnstayed and wandring minde, when either we consider not what wee are about, or haue our thoughts (during that action) busied about other matters.

The tenth is Profaneneſſe;

neſſe; when wee bring ſuch hearts to the receiuing of the Sacraments, as (out of that action at leaſt) deſpiſe Religion, and make a ſcorne of all true practice and profeſſion of piety.

Other meanes and cauſes there are of this ſinne, but the conſideration of theſe may ſuffice. As therefore we deſire to be worthy receiuers of this Sacrament, and ſo to haue our hands free from the blood of Chriſt, let vs with all care and ſtudy practiſe the contrary vertues.

CHAP.

Chap. XII.

Of the ground, why vnworthy Receiuers are guilty of the Body and Blood of Christ.

THE ground and reason why those who receiue vnworthily, are guilty of the Body and Blood of Christ, may bee gathered from the former Doctrine of the Sacrament. For from that doth the Apostle inferre and conclude the same.

1 Such persons in so doing, doe plainely despise the sacred authority of Christ, the institutor and first Administer hereof. Now they that despise the authority of Christ,

Christ, doe therein (in some sort) despise the Person of Christ and his sufferings, and by consequent shew contempt vnto his Body and Blood, by which principally his authority is ratified and confirmed. And to despise the Person, Suffering, Body and Blood of Christ; what is it but (in some sort) to assent vnto, and therein to ioyne with them that crucified him and shed his blood?

2 They contemne a speciall token of his loue, a speciall memoriall of his Body and Blood, a speciall instrument, by meanes wherof, his Body and Blood is applied vnto them: What is this but

to

to offer an indignity, vnto his ſacred Body and Blood?

3 They offer herein contempt, to the principall Cognizances and Enſignes of Chriſtianity, to a ſpecial coine and picture of Chriſt crucified.

The like wrong offered to the Enſignes and picture of a Prince, is worthily iudged to bee offered to the Prince himſelfe. Yea, foraſmuch as in this Sacrament, the very Body and Blood of Chriſt, and all the benefits depending thereupon, are ſpiritually offered vnto the Receiuer, as lands are offered and conueyed to men, by the ſealing and deliuering of Deeds

Deeds and Indentures; hee that ſhall vnworthily behaue himſelfe in the receiuing of this Sacrament, ſhall therein as much deſpiſe the body and blood of Chriſt, as he may bee ſaid to deſpiſe the gift of lands, which contemneth the writings, Seales, and Indentures, whereby they vſe to bee conueyed; ſecured, and confirmed.

Hence from this conſequent we may note:

1 That Chriſt receiues damnable indignity, and contumely ſometimes; not from Iewes and Infidels onely, but often from Chriſtians, ſuch as looke to bee ſaued by his blood-ſhedding, and that when

when they are performing speciall worship and seruice vnto him. For what greater wrong can there bee, than to bee guilty of that blood, which was shed to redeeme vs? which was the sinne of this Church, and is the sinne of all such persons as are vnworthy receiuers of this Sacrament.

2 The bare conformity vnto the outward exercises of Religion, whether Word, Prayer, or Sacraments, is not enough to make vs good Christians; but wee may be the worse Christians for this, *Romans* 2.28. 1 *Cor.* 10. 1—7. Many ignorant and seduced soules, thinke they are

Christians good enough, if their foreheads haue beene sprinkled with the water of Baptisme; if sometimes they heare the word, and receiue the outward elements of this Sacrament: But they may doe all these in such a manner, that by doing of them they may crucifie Christ, and trample his blood vnder their feet. It were better for vs, neuer to receiue this Sacrament, than in and by the very act thereof, to pull vpon our heads the guilt of Christs body and blood.

3 Note the different and contrary effect of this Sacrament in the receiuers thereof. It is the

ſauour of death vnto death, to ſome; to other-ſome the ſauour of life vnto life. The worthy Receiuer is fed, and refreſhed, and nouriſhed by the Body and Blood of Chriſt receiued therein: Contrarily, the vnworthy Receiuer is polluted and defiled thereby, and the oftner he receiues it, the more hee receiues therein the bane and poyſon of his owne ſoule. Thoſe therefore which in ſuch a manner receiue the Body and Blood of Chriſt, and looke for Grace thereby, are therein as fond as if they, that whipt Chriſt, and nailed him on the Croſſe, and by meanes thereof, had

their faces, hands, and garments, beſprinkled with his blood, ſhould thinke by that meanes to be purged and freed from their ſinnes. Or as if hee (who pierced Chriſts ſide with a Speare) ſhould haue held a cup at the wound and filled it, and drunke it off, and haue fancied by that meanes to drinke the blood of Chriſt, to the health and eternall ſaluation of his owne ſoule. And thus much of the firſt part of Preparation.

Wherein wee haue beene plainely taught by the Apoſtle, what a dangerous ſinne it is to abuſe this holy Sacrament. God grant that

the

the consideration hereof may deeply affect vs; that wee may with feare and trembling take heed what hands wee lay vpon so holy mysteries,

Amen.

A PREPARATION to the Receiuing of Christs Body and Blood.

The Second Part.

Directing weake Christians *how they may worthily* receiue the same.

By W. BRADSHAVV.

LONDON,
Printed by *Iohn Hauiland.*
1630.

A

PREPARATION

to the Receiving of the

Divine Body

and

Blood.

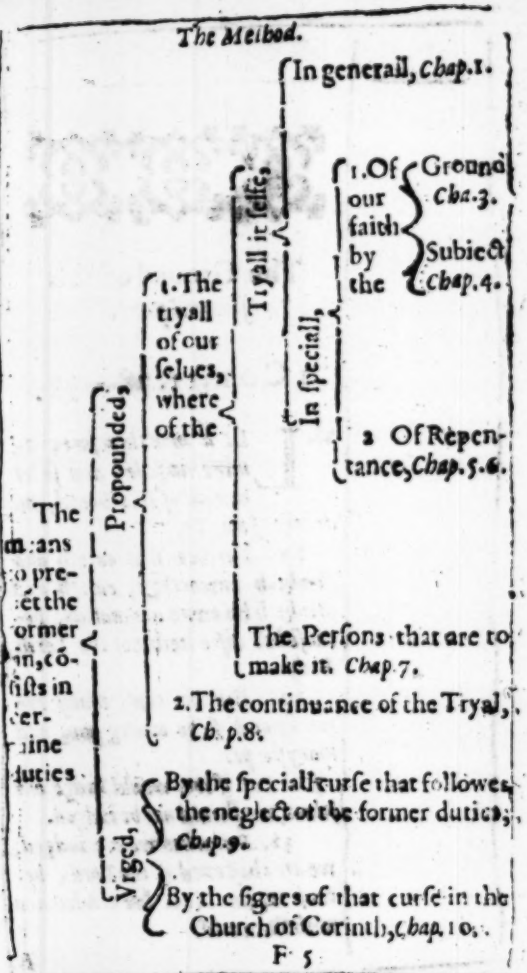
Precious Balm.

By W. BRAMHALL.

LONDON,

Printed by John Macock.

1670.


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1 Cor. 11. 28---33.

28. *Let a man therefore examine himſelfe, and ſo let him eat of that Bread, and drinke of this Cup.*

29. *For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe hee diſcerneth not the Lords Body.*

30. *For this cauſe many are weake and ſicke among you, and many ſleepe.*

31. *For if wee would Iudge our ſelues, we ſhould not be iudged.*

32. *But when we are iudged, we are chaſtened of the Lord, becauſe we ſhould not bee condemned with the world.*

A Preparation to THE RECEIVING of Christs Body and Blood.

The second part.

Shewing how to preuent the dangerous sin, of profaning this Sacrament.

CHAP. I.

Of the method of this second Part.

THE Apostle (by whose line we draw the doctrine of preparation) hauing set forth the odiousnesse of that

that ſin, whereby the holy Sacrament is abuſed, doth afterwards in the words following, preſcribe a ſpeciall remedy how that ſinne may bee preuented. In the due conſcionable practice whereof doth our ſecond part of preparation conſiſt.

The meanes and remedy aforeſaid, conſiſts in certaine ſpeciall and neceſſary duties, to bee performed by euery Chriſtian that will (to his comfort) partake of this Sacrament.

The duties the Apoſtle { 1. Propounds. 2 Vrgeth.

The duties propounded are two:

Firſt, that a man try, ſcarch,

search, and examine himselfe, before hee presume to receiue.

Secondly, that hee giue not onely tryall and examination of himselfe, till he haue found that which he seeks for.

In the first duty, wee are to consider the tryall it selfe; First, generally: Secondly, more specially. And then the persons that are to make this Tryall.

Chap. II.

Of the tryall of our selues in Generall.

THe tryall and examination of our selues in generall here required, is a diligent search and inqui-

inquisition to bee made within our soules & consciences, whether we bee such kinde of persons, as may bee assured that the Lord will bid welcome to this Table.

And this triall is not to be slight and cursory, but most strict and accurate; such as gold-Smiths vse, when not onely by touch, but by fire and hammer they try whether their Gold and Siluer bee pure or no. For such a manner of trial the Apostles word δοκιμάζειν. signifieth.

The Lord cannot bid any welcome to his Table, but such as hee is actually reconciled vnto; and whose persons are acceptable and well plea-

sing

sing vnto him.

They who are such persons, haue certaine speciall gifts and graces bestowed vpon them, from which they may conclude infallibly that God doth loue & fauour them: which for distinction sake from other common gifts are called, *Sauing Graces.*

Herein then wee must labour to search out in our selues these Graces, and to try whether they bee in vs or no; But before we come to particulars, hence wee may note in generall:

1 That Gods speciall sauing graces may bee in vs, and yet not alwayes apparant vnto vs, but may

may some time lye hidden in the soule, vntill by some speciall search they bee discouered; else such trials as these should be needlesse. As therefore it is matter of humiliation to all good Christians, that vpon due triall they finde more corruptions in themselues than did before appeare vnto them: So this may bee a speciall comfort, that there are also in them (which by diligent triall they shall finde) greater graces than euer they imagined to be in themselues. This therefore should encourage vs to search our selues so much the more narrowly: for if we shall (by a carefull search)

ſearch) finde in our ſoules, but any one grace, or but any degree of a grace, more than wee did perceiue before, it will bring more ſound comfort and ioy vnto our hearts, than if wee had found a hidden treaſure of ſiluer or gold.

2. By this appeares that a man (if ſo bee hee will carefully vſe the meanes) may come to ſome certaine knowledge and inſight of the ſauing gifts and graces of God, which are in his owne ſoule. And therefore it muſt needs bee a great fault in him, to bee careleſſe in vſing the meanes. It is a ſigne hee ſets no price vpon Gods graces

that

that makes no inquiry whether he hath them in his possession or no. Men vse to make diligent inquiry after hidden and concealed lands and treasures; much more ought wee to search out the concealed graces of God, which lie hid in our owne soules; and which wee cannot imploy (as wee ought) so long as wee know not whether they be in vs or no.

3 It is in this respect, very beneficiall and profitable for vs, to finde out and know, what gifts God hath bestowed vpon vs, in that (as it appeares by this place) it is a meanes, not onely to preuent fearefull and dan-

gerous

gerous sinnes, but to make vs more capable of greater graces, which otherwise shall bee withheld and detained from vs. For wee haue no grounded hope to receiue any new grace or blessing, from any ordinance of God, vntill by diligent search of our selues, we haue first found some former grace in our selues, that may make vs (in some degree) fit and worthy receiuers thereof. For to him that hath (saith our Sauiour) shall bee giuen, and from him that hath not shall bee taken away, euen that which hee hath. The vse of one grace, is to fit and prepare vs for the receiuing

uing of another.

Those speciall gifts and graces which are in all them whose persons are acceptable to God, are *Faith* and *Repentance*.

By Faith wee are to vnderstand a true saueing and iustifying faith, which is a supernaturall gift of God, whereby a man seeing the vilenesse of his sinne, relying onely vpon the merits of Christ Iesus, for the pardon thereof.

From this Faith doe all other Christian graces proceed, and according to the growth of it doe they grow. Whatsoeuer is done by vertue of this Faith (how simple soeuer the Action may seeme

to bee) it is pleasing to God: Otherwise (how glorious soeuer) it is odious to him. This grace entitles vs to Christ and all his merits. This effectually applyeth them vnto vs; This is the onely mouth, by which the body and blood of the Lord is eaten and drunken; and therefore a speciall argument of Gods fauour, and a necessary quality to be in all worthy Communicants. And therefore wee are to make speciall search and triall of it.

Chap. III.

Of the tryall of our Faith, by the grounds thereof.

WEe may try our Faith; first, by the ground, then by the subiect.

The ground of true saiuing faith is the word of God, manifested vnto our consciences by the Spirit of God, to bee the Word of GOD. That Faith which resteth vpon any other ground-worke or foundation, can bee no true saiuing Faith.

A good meanes to try, whether our faith be indeed grounded vpon the Word of God, is, To examine

examine our conſciences in theſe particulars:

1 Whether we beleeue in deed, and in truth, that the writings of the Prophets and Apoſtles in the Old and New Teſtament, are the very word of God: (for the whole word of God, ſo farre as is needfull to be beleeued vnto ſaluation, is contained therein) or at the leaſt, whether we be exceedingly troubled and grieued in our ſoules, and from our very hearts, when (through any temptation) we are moued to doubt of the ſame: And whether we vſe all meanes wee can to come to bee fully perſwaded thereof; For in ſuch caſes, God

accepts

Mat. 9.24. Rom.7.18. Mat.5.9.

accepts the will and endeuour for the deed.

2 Whether we vnfainedly desire to be taught & instructed in the word of God, and to come to the true knowledge, and vnderstanding, & beleefe thereof? And whether wee loue and affect those meanes most, which are most powerfull and effectual to that end and purpose? For thee whose Faith is grounded vpon Gods Word, hath his hope grounded vpon the same Word; euen all the hope that hee hath of euerlasting life. And therefore hee must needs desire to bee acquainted therewith by all meanes possible.

3 Whether

3 Whether our ignorance and dulneſſe, in vnderſtanding of the word, and our forgetfulneſſe thereof, bee grieuous and troubleſome vnto vs? For how can it chuſe but grieue and trouble a man, when hee knowes not, or vnderſtands not, or cannot remember the Euidence of his owne euerlaſting eſtate?

4 Whether our reading, or hearing the word read, or preached: our meditating, conference, and ſtudy of it, doe increaſe, or nouriſh our loue and delight, and beleefe in it? Or if wee cannot diſcerne any ſuch matter, whether we bee not vnfainedly grieued

Pſ. 119. 92. 97, 98, 103.

and humbled for it.

5 Whether wee giue credit and authority vnto it, aboue all humane Traditions, and Customes whatsoeuer. And whether we doe not deny credit and beleefe vnto whatsoeuer wee know to bee repugnant vnto the same word.

Psal. 119. 113.

6 Whether we finde a lightnesse and cheerfulnesse in our consciences, when wee haue done any thing agreeable vnto the word of God. And whether wee finde a trouble, or a dulnesse, and heauinesse in the same, when wee haue done any thing which we know to be repugnant vnto the same word.

7 Whe-

7. Whether wee vnfainedly hope in the promiſes, feare the threatnings, deſire the bleſſings; & endeuor to auoid the curſes contained in this word, and whether we equally beleeue the one as well as the other.

8 Whether wee iudge it a ſingular bleſſing of the Lord, that hee hath in this manner reuealed his will in the written word; and that he vouchſafeth vs liberty and meanes to come to the knowledge, vnderſtanding, and beleefe of it. And whether wee iudge it to bee a great iudgement & curſe vpon them, from whom this word is hid, and who want this

liberty and meanes that we enioy.

9 Lastly, whether we can proue those points of Religion and Faith, which wee hold and beleeue, by the written word of GOD? And whether wee doe therefore beleeue them, because we know that they are affirmed in the word of God? And whether we misdoubt and suspect all those points of Religion, that wee cannot see warranted by the Word of God?

If wee can finde these properties in our soules, then haue wee found in our selues, so many infallible signes and tokens, that our Faith hath a true

true and found ground.

Chap. IIII.

Of the tryall of our faith by the Obiect or matter thereof.

SEcondly, wee are to try and examine our Faith in Christ, whether it bee true and liuely, no, or yea, by the obiect and matter thereof.

The obiect and matter of true faith is, That diuine truth which God in his Word hath reuealed vnto vs. For if the testimony of GOD in his Word bee the ground of our Faith, then that truth (which is reuealed in the Word) must needs bee the obiect and matter

thereof. Now forasmuch as there was neuer any one man, that could euer attaine vnto the knowledge of all and euery particular truth, reuealed in the word of God; the readiest meanes herein to try our Faith is, by such main fundamentall truths therein contained and plainely taught, vpon which all other truths do in some sort depend, and vnto which they are to be reduced. And therefore let vs examine our owne consciences in these points:

1 Whether doe wee vnfainedly beleeue the Mystery of the Trinity, the Creation of the world, the fall of *Adam*, the

the Incarnation, death, reſurrection, and aſcenſion of Ieſus Chriſt. That there ſhall bee a riſing againe of all fleſh from death to life; a generall day of Iudgement; that there is a heauen, a hell, an euerlaſting life for ſome, and an eternall death for otherſome, after this life. And ſuch other grounds of Religion, euidently contained in the word of God, and collected, and proued by the ſame in our ordinary confeſſions of Faith, and Catechiſmes.

2 More ſpecially, whether wee beleeue that the Law of God (the [a] ſum whereof is contained in the ten Commandements)

[a] Mat. 22. 4

is a[b] holy, perfect, and iuſt Law? And ſuch a Law, as God may iuſtly binde euery man, to the obedience of euery commandement, therein contained. And[c] whether we beleeue, that hee that perfectly keepeth this Law, is[d] a bleſſed and happy man.

3 Whether wee beleeue, That the breach of this Law deſerueth euerlaſting death and condemnation. And that God in[f] his iuſtice, may puniſh euerlaſtingly in hell fire, the breakers thereof.

4 Whether wee beleeue, That all[g] men liuing vpon earth, ſince the fall of *Adam*, haue broken

[b] Ro.7.12. & 9.14,15, 16.

[c] Pſal.19.7. Deut.6.2. 4,5.

[d] Deut.28. 15. Gal.3.10. Rom.6.23. 2 Theſſ.1. 9.

[f] Rom 9. 13,14.

[g] Rom.3. 10,11,12, 20,23.& 5. 12. Pſal.20.8.

ken this Law, and ſo are guilty of euerlaſting death and that no man (by reaſon of the corruption of his will)[h] is now ſince the ſaid fall, able to keep this Law.

[h] Gen.8.21 Ro.7.7.27

5 Whether wee beleeue, That our ſelues in particular are grieuous ſinners, and haue deſerued by our ſinnes euerlaſting death and condemnation: And that it is a great miſery to bee a ſinner, and a happineſſe to be free from ſinne.

Pſ.51.3,4, 5. Neh.1.7. Dan.9 5. 12. Pſa.40.12. & 32.4. Ezra 9.6.

6 Whether wee beleeue, That God will puniſh euerlaſtingly in Hell fire, a great part of the world for their ſin: And that to the praiſe of his glorious Iuſtice.

Luk.19.23. & 1.34. Mat.7.13. Rom.9.27. Pro.16.4.

Rom.3.23. & 5,6,12. & 7.18,19. 20.

7 Whether wee beleeue, that neither our ſelues, nor any man elſe, by his owne power, ſtrength, or merit, is able to free himſelfe from this condemnation: And therefore, if there bee no meanes out of our ſelues to ſaue vs, that wee alſo ſhall be in the number of thoſe, that ſhall be euerlaſtingly condemned.

Iohn 17.9. Dan.9.7. Ro. 15.14. & 9.22,23. Heb.4.6.

8 Whether wee beleeue, that God will ſhew grace and mercy to ſome ſinners, freely ſauing, pardoning, and forgiuing them, without the leaſt merit and deſert on their part.

9 Whether wee beleeue, that all that are ſaued and pardoned of their ſins

sins, are partakers of this mercy, onely through the merits of Iesus Christ, God and man; And that hee merited the same, by his death and blood-shedding vpon the Crosse. Rom.8.1. & 7.24,25. & 5.1,12. & 3.28. Mat.1.21.

10 Whether wee beleeue, that the merits of Christ are sufficient for the pardon and forgiuenesse of our owne sinnes in particular. Iohn 1.12. & 6.35. Mat.9.2. Ro.7.24, 25. Esa.1.18. Heb.9.4.

11 Whether wee beleeue, that all that are saued by Iesus Christ, shall in this life (if they liue till they come to yeares of discretion) haue the Mystery of Redemption reuealed vnto them, in the preaching of the Gospell, by meanes whereof, they shall effectually be called Rom.8.30, 31. 1 Cor.1.30 Ioh.15.19. & 17.6,20, 21.

Ephe.5.30 Iohn 15.1. Ez.11.19. Act.16.14. Iohn 1.12. 2 Pet.1.5. called out of the world, to Faith and Repentance; and that they shall testifie the same, by sorrow vnfained for their sinnes past, and an endeuour carefully to lead a new life euer after: and in a readinesse to doe Iesus Christ faithfull seruice in his Church, according to his will reuealed in his word.

Mar.9.34. Reuel. 22. 1,2,3. 2 Tim.4.8. And whether we beleeue, that after this life, all such shall raigne with Christ Iesus in all blisse and glory in heauen, for euer and euer.

12 Whether wee beleeue, That all such as doe beleeue, and vnfainedly repent them of their sins, and haue a constant purpose to lead a new life accor-

according to the will and word of God, are in the number of them that ſhall bee ſaued euerlaſtingly. And whether wee iudge and beleeue that it is a ſinne, for any ſuch perſon to deſpaire of the mercy of God, and not to repoſe truſt and confidence therin.

Iohn 3 36. 1 Ioh.5.10

Iohn 3.18. 36.

13 Whether wee beleeue, That all thoſe perſons, are moſt vile and miſerable, that are not called to Faith and repentance, and that they (moſt of all other) are moſt vile and wicked perſons, that contemne, and deſpiſe, or care not to vſe thoſe meanes that God hath ordained, to bring them thereunto.

Mat.11.21 25. Heb.2.3.

14 Whe-

Mat.7.7,8. & 21.22. Mar.11.24 2 Tim.4.7, 8. Luk.2.29. Iob 19.25. Mar.9.24. Luk 17.5. Mar.5.6. Reu.21.6.

14 Whether wee beleeue, that we are bound to vse all the meanes wee can, for attaining Faith and Repentance; And whether we beleeue, that in vsing the meanes wee shall attaine them. And lastly, whether when we feele that wee haue in some measure obtained these graces, we doe beleeue, that our selues in particular, are of that number that shall bee saued. Or whether wee doe vse all endeuour (at the least) and vnfained desire to beleeue the same.

In these seuerall points consists the substance and matter of the true Christian Faith, euery one of which, are euidently re-

uealed

uealed in the word of God. So that thoſe, who are conuerſant in the ſame, (if they doe not wilfully ſhut their eyes againſt the light,) cannot but ſee them plainely ſet downe therein: and vpon theſe grounds and principles doe all other Truths in the word of God (in ſome ſort) depend, tending either to the confirmation, or illuſtration of them. So that if in the triall of our ſelues, we can finde aſſuredly that we beleeue all, and euery of theſe points and doe our vttermoſt endeuour to beleeue them more and more; then verily our Faith is ſound, in regard of the maine matter

ter and substance thereof; though in diuers other particulars, (through our ignorance and corruption) it may be weake and vnsound.

Chap. V.

Of the tryall of our Repentance.

THE second maine grace, that is in all those that are in grace and fauour with God, is Repentance; the triall whereof, is also a triall of our faith. That person whose heart is destitute hereof, is as yet odious in Gods sight, and therefore a most vnworthy partaker of this Sacrament.

Repentance is an vnfained

fained hatred of all ſinne, ariſing eſpecially from faith.

As they that want faith, want a mouth to eat the Body and Blood of Chriſt; So they which want repentance, want an appetite and a ſtomacke thereunto. For how can they hunger and thirſt, after the Lambe of God, which taketh away the ſinnes of the world, who haue not this grace to repent them of their ſins? And how can they thankfully and worthily eat the body, and drinke the blood of that Lambe, which was ſacrificed for their ſinne, that haue no deſire nor appetite thereunto?

The

The meanes then to try, whether this Repentance bee in vs or no, is to make inquiſition after the ſpeciall ſignes and effects thereof: As,

Pſ. 51. 3, 4. Dan. 9. 7, 8 1 Cor. 11. 31. Mat. 11. 38.

1 Whether wee doe feele and perceiue, that wee are grieuous ſinners, and accuſe and condemne our ſelues from our hearts for our ſins, and acknowledge the iuſt merit and deſert of our ſinne.

Ro. 3. 10. & 4. 15. & 7. 7. Pſ. 119. 18. 143. 176.

2 Whether wee did come to the ſenſe and feeling of our ſin by the Law of God; and whether wee loue the ſame Law the more, by how much the more it diſcouereth our ſinnes. And whether alſo wee loue thoſe meanes beſt, that are

are moſt powerfull and effectuall to bring vs vnto the knowledge, ſenſe, and feeling of our ſins.

3 Whether the more that we heare and beleeue the Goſpell, and in it the loue and mercy of Ieſus Chriſt towards ſinners, the more we hate and forſake our ſin. Gal.5.24. 1 Ioh.3.9. Rom.6.2, 3,4,5.

4 Whether wee hate a ſinne as much, or more in our ſelues, than in another, and whether wee loue another becauſe of conſcience hee forbeareth to ſinne.

5 Whether wee hate and ſtriue againſt that ſin, that our nature is moſt diſpoſed vnto, and which loueth and haunteth vs moſt.

6 Whe-

6 Whether the more that wee haue formerly
Luk. 7. 47. sinned against God, and by our sins dishonoured God, the more now wee desire and endeuour to please God.

7 Whether wee doe striue against not onely
Gal 5. 9. great sinnes, such as are
1 Thes. 5. 22. punished at Assises and Sessions; but also small sinnes, such as are not punished, nor neuer called in question in the Courts and Consistories of men.

8 Whether wee hate and abhorre in our selues, not onely those sins that are hatefull and detestable in the eyes of men:
Gen. 36. 9. but euen those also, which men will account

a grace and honour vnto vs to commit: And for which they will recompence and reward vs: when it ſhall bee reuealed to vs out of Gods word, that they are ſinnes.

9 Whether we hate ſin principally, becauſe God hates it and forbids it. And not onely and eſpecially in reſpect of the curſe and puniſhment, or of the lawes of men.

10 Whether wee doe not repent, that wee did no ſooner repent: And whether wee would for any worldly good be in that eſtate, that we were in before our Repentance. Phil.3.7,8.

11 Whether wee can inſtance, in any ſpeciall or

or particular ſins, which formerly wee loued and delighted in, which now we hate & ſtriue againſt.

12 Whether wee doe ſo much the more ſtudy and embrace the contrary vertues vnto ſuch ſins, as we now repent of, by how much the more wee haue beene formerly giuen vnto them.

13 Whether wee are not afraid that ſomething that we loue and affect, ſhould (by the word of God) be diſcouered to be a ſin. And whether we doe not deſire and pray, that God would diſcouer vnto vs all our ſinnes, to the end that wee may ſtriue againſt them and forſake them.

14 Whe-

14 Whether wee doe reioyce and vnfainedly thanke God, when any thing (that we take pleasure and delight in) is discouered to be a sinne.

15 Whether wee esteeme it a singular blessing of God that we haue beene, and are crossed of God in those sins, which our nature thirsteth after; And that we haue not had that opportunity and meanes of committing them, which our corruption hath desired.

16 Whether wee doe not hate, but rather loue him, that dutifully, louingly, and brotherly doth admonish vs of a manifest sin, especially if it be a minister of God.

Chap.

CHAP. VI.

Of new obedience, and the triall thereof.

ONe maine and speciall effect, and fruit of true Repentance, and consequently of Faith, (without which our persons cannot bee acceptable vnto God) is new Obedience.

1 Pet. 4. 2. & 1. 22. Rom. 6. 15. Acts 9. 3. 1. Dan. 3. 18.

New obedience is a constant purpose to forsake all sin, and an endeuour to obey God in all things for Christs sake.

Euery Article of our Faith is an vnresistable argument, to proue that wee owe this duty vnto God: And if we beleeue them truly, they will moue

moue vs, yea, force vs vn-
to the same in some mea-
sure or other?

The meanes to try whe-
ther this grace be in vs, or
no, is to examine our con-
sciences in these points
following:

1 Whether wee desire
and endeuour, to know
the will, pleasure, and
commandement of God,
that wee might thereby
frame our selues to please
God? and whether wee
doe (to this end) vse the
most likely and approued
meanes, to come to the
knowledge thereof: and
whether wee reioyce in
the knowledge thereof,
after wee haue attained
vnto it.

1 The. 5. 21
Act. 17. 18.
Ps. 119. 15.

2 Whether wee are

Gal. 5. 14. 1 Cor. 1. 18, 19, 20. Mat. 26. 39 Nu. 22. 19.

content, to subiect our owne wils, reason and affections vnto Gods reuealed wills and do not exalt our owne wisdome and will aboue his.

1 Pet. 4. 12, 16. Mat. 19. 28 29. 1 Pet. 4. 17, 18, 19. Phil. 1. 29. Ps. 119. 71. 1 Cor. 1. 4. Rom. 5. 3. 1 Pet. 4. 13

3 Whether we labour to perswade our selues, that we shal lose nothing, by yeelding obedience to Gods wil: and that it shal be worse for vs, for crossing his will in any thing whatsoeuer; yea, that the more we lose by our obedience to God, the more wee shall be sure to gaine thereby.

Ro. 17. 24. 2 Cor. 12. 8 Pr. 30. 8, 9.

4 Whether wee are not grieued, when wee meet with any lets and hinderances, by meanes whereof, wee cannot doe his will, as we ought and would

would doe it: and whether wee are vnfainedly ſorry, that wee want ſtrength and ability to doe it, as we would and ſhould.

3 Whether wee count it a grace, honour, and fauour vnto vs, that God would vouchſafe to command vs any ſeruice: and whether wee thinke nothing too baſe for vs to doe that hee requireth at our hands. Mat. 16.24

6 Whether it be grieuous vnto vs, that others doe not obey God: and whether it be hatefull vnto vs, that another man ſhould diſpleaſe God, to pleaſure vs. Pſal. 119. 136.

7 Whether we thinke all the ſeruice and duties

that God requireth of vs, to bee performed either to himselfe, or to our neighbour, to be lesse by many degrees than he hath deserued at our hands: and whether, if he should desire greater matters at our hand, wee thinke our selues bound to yeeld obedience vnto them.

Rom. 9.3. Gen. 22.1, 2.

8 Whether wee account meanely and basely of our obedience, and of the best seruice wee can performe, or at any time haue performed to God, as that which is of no value, to merit the least grace and fauour of him.

Luk. 18.13. Psa. 51.17. Esa. 66.2.

9 Whether it bee a tediousnesse and vexation vnto our soules, to liue in

in thoſe places, where we cannot haue opportunity to ſerue and pleaſe God, as we would, and ought to doe: and whether we loue thoſe places moſt, where wee haue moſt meanes and opportunity to ſerue and honour God. Pſa. 120. 5. Pſ. 84. 1, 2, 3, 4. & 27. 4

10 Whether wee loue thoſe perſons moſt, from whence wee haue moſt helpes and encouragements to ſerue and pleaſe God: and whether of all other perſons, we miſlike them moſt that croſſe and hinder our obedience vnto God, and will not ſuffer vs to performe thoſe duties vnto him, which wee are able to doe, and willingly would doe, and 2 Theſ. 5. 12.

which lay ſnares and ſtumbling blockes in our wayes, that wee may not freely ſerue him as wee would.

Phil. 1. 9, 10, 11. 11 Whether we deſire to liue no longer, than that wee may bee able to doe God ſome honour and ſeruice; and whether euery day more than other, the longer we liue, wee thinke our ſelues bound, and endeuour to doe better and better ſeruice vnto God, and to make him amends for our negligence paſt, all the dayes of our life before.

CHAP. VII.

Of the perſons that are to make this triall.

Hither-

HItherto of the triall it ſelfe.

The Perſons that are to make this triall, are our ſelues, vpon our ſelues: *Let a man therefore* (ſaith the Apoſtle) *Examine himſelfe.* The reaſon whereof is euident: for it is not poſſible that another man ſhould by triall finde out, what is in our hearts and conſciences. For though another ſhould vſe neuer ſo many experiments, and try neuer ſo many concluſions vpon vs, yet may wee through our hypocriſie and cunning diſſimulation coozen and delude him, though he were the wiſeſt man, and ſeuereſt inquiſitor in the world; Yea,

our owne hearts are ſo full of fraud and guile, that if in this triall and examination of our ſelues, we doe not proceed by a ſound and ſincere rule, our ſelues ſhall exceedingly coozen our ſelues, and we ſhall conceit, that that grace is in our hearts, which was neuer in them indeed and truth.

Doth not experience teach vs, That ſome perſons haue made great ſhewes of piety, and more than an ordinary profeſſion thereof, inſomuch that they haue ſeemed, not onely to others, (but out of doubt, euen to themſelues) to burne in zeale, to ſome ſpeciall Truths, and cauſes of Chriſt,

Christ, who yet afterwards haue proued deteſtable Apoſtates, and bloody and deſperate perſecutors of that in others, which themſelues haue profeſſed?

The Lord ſeldome leaues his Church without ſome notorious example or other of this kinde; that we might the more narrowly try and examine the ſincerity of our hearts, and take heed we bee not deceiued with ſhewes and ſemblances of grace, in ſtead of ſubſtances.

This triall of our ſelues, doth not exclude the triall which others (as farre as they are able) are to make of vs; eſpecially our Gouernours, Teachers,

chers, and Instructors, such as haue the cure and charge of our soules: but it rather strengthneth and confirmeth the same. For they who in singlenesse of heart shall once set themselues to this worke, shall finde it of that difficulty that they will bee glad of any furtherance and direction that they can get. For those Trials and Examinations that others vse to make of vs, are but helpes and directions how wee may (in the best manner) try and examine our selues. Those therefore who are so ready to conclude from hence, that others haue nothing to doe to examine them, because they

are

are here required to examine themſelues; might as well conclude, that no body elſe is to care for, or doe good to them, becauſe they are to care for, prouide for, and doe good for themſelues.

But the truth is, ſuch perſons as are not willing that others ſhould examine them, doe neuer purpoſe to examine themſelues, but are guilty to themſelues of Ignorance and Graceleſneſſe, and affect the ſame: And therefore had rather liue and rot therein, than diſcouer it to others, though they might haue helpe thereby. Indeed, if this were the end of ſuch trials, to finde out the defects,

ſects, wants, and infirmities of our brethren, to the end that they may be drawne forth to puniſhment, or that wee might haue matter of contempt or deriſion againſt them, it were ſomewhat to except againſt it. But ſeeing the vſe and intent thereof, is to finde out what ſpirituall grace the Examinant wanteth, to the end that the beſt meanes might bee vſed to ſupply the ſame: Is it not ſtrange, that any ſhould be found vnwilling to ſubmit vnto the ſame; much more to iudge it an iniury and wrong? If a rich man ſhould come to a poore man, and in loue and pitty examine him

of

of his eſtate, deſiring to make knowne vnto him what he wants: whether Money, Corne, or other prouiſion for himſelfe, his wife and Children, promiſing to ſupply the ſame: Were hee not a ſtrange man, if being in extreme want himſelfe, wife and children, ready to ſtarue with hunger, hee ſhould murmure and grudge at this rich Man, and aske what hee had to doe to examine him? Verily, thus it is with many poore ignorant ſoules amongſt vs, the more they ſtand in need of ſpirituall releefe, the leſſe they can endure to bee examined of their pouerty and nakedneſſe,

kedneſſe, by thoſe who are deſirous, to helpe and releeue them the beſt they can.

But wee may note hence:

1. That this is not ſufficient to make a worthy Receiuer, that vpon triall and examination made by others, hee be found worthy. A man by wiſe and politicke carriage, may ſo demeane himſelfe, that (euen the beſt) and holieſt, and learnedeſt, after that they haue ſifted him to the vttermoſt, ſhall finde no iuſt matter of exception againſt him. And many beare this minde, that if they can ſo behaue themſelues, as no man elſe can accuſe them,

them, though they bee guilty to their owne conſcience of neuer ſo many corruptions; that then they are worthy enough of Chriſt, and this Sacrament, and all other prerogatiues of Chriſtians. But the Apoſtle teacheth vs here, neuer to iudge our ſelues tried enough, but when wee are approued to our owne ſoules and conſciences. For the ſtricteſt Inquiſitors, may free and acquit vs, when our owne conſciences haue a thouſand capitall crimes to arraigne, conuict, and condemne vs of. Let vs not therefore, in the matter of our owne worthineſſe, ſo much relye vpon the iudgement of

of others, though it were of the best in the World, as of our owne consciences, which are better able to iudge of our owne inward estate, than all the world besides. But most iudge themselues Christians worthy enough, if no man else bee able to lay any speciall vnworthines to their charge. But then the Apostle would haue sent vs to others, (and not to our selues) to be tried and examined.

2 This duty of trying and examining a mans selfe, is of vse to the best of Christians, for many times none feele in themselues more want of graces than they doe, neither are

are more deiected with the ſenſe and feeling of their defects, than they are: And many times they thinke they want thoſe graces moſt, with which their ſoules are moſt richly adorned.

And thus much of the firſt duty, which the Apoſtle propounds as a ſpeciall meanes, to preuent the profaning of this Sacrament.

CHAP. VIII.

Of the continuance in triall, till we finde that wee ſeeke for.

THe other duty propounded by the Apoſtle (but implicitly) is; That wee giue not ouer trying

trying and ſearching of our ſelues, vntill we finde theſe graces in vs. For the Apoſtle requires of him that examineth himſelfe; *That he eat of this bread, and drinke of this cup.*

What? Is hee to doe this, whether in this ſearch and triall hee ſhall finde any grace in himſelfe or no? To what end then ſhould a man make any ſuch triall? This caſe is cleare, that a man is not to receiue this Sacrament, except after triall he finde himſelfe to be in the eſtate of grace. But why doth not the Apoſtle, put in this caution and exception? Firſt: Becauſe hee would thereby teach all Chriſtians, ſo long

long to continue the triall and examination of themſelues, vntill they haue found in themſelues (in ſome degree) the graces aboue ſpecified; Secondly, To ſhew that a man hath not tried and examined himſelfe, in that manner which the holy Ghoſt meaneth, vntill hee hath found in himſelfe the graces aforeſaid.

Thirdly, To teach that hee that hath this grace, but to ſearch ſeriouſly within himſelfe, ſhall in good time find theſe graces in himſelfe.

It is the preciſe promiſe of our Sauiour, *Seeke and you ſhall find, Luke* 11. 5. 9.

What an incouragement

ment then ought this to bee vnto euery one of vs, to rifle and ranſacke our owne ſoules, ſearching euery corner of them, as one would ſearch for a Mine of gold, ſeeing we are ſure before-hand to finde the graces we ſeeke for, and in and with them (which will bee of more worth to vs than a thouſand Worlds) a ſealed pardon of the forgiueneſſe of our ſinnes: Yea, ſure euidences and Indentures of a firme title to the Kingdome of Heauen. If a condemned man ſhould bee certified that if hee did make diligent ſearch he ſhould without faile finde the Kings pardon, or if a needy begger

ger were informed, that if hee would ſeeke and ſearch narrowly in ſuch a place, he ſhould be ſure to finde ſuch treaſures of gold and ſiluer, as would make him a rich man as long as hee liued; would any man pitty either the pouerty of the one, or the death of the other, if they ſhould refuſe in thoſe caſes to take paynes to ſearch? Much leſſe are ſuch to bee pittied, that may finde ſauing grace, if they will ſeeke for it. Can there bee a greater ſigne of a man that deſpiſeth the grace of God, than in ſuch a caſe as this is, not to ſeeke after it, when a man may bee ſure to haue it for the ſeeking after? Here

Here wee may note by the way, that the Apoſtle doth not onely tie the duty of Examination to the receiuiug of this Sacrament, but alſo the receiuing of this Sacrament, to the duty of Examination; Not that we ſhould neuer examine our ſelues, but before the receiuing of this Sacrament, or vpon this occaſion onely; but that doing it vpon this occaſion, we ſhould then after the doing of it receiue, and not forſake the Table of the Lord. So that theſe points following, are plainely taught vnto vs by the Apoſtle.

1 That the danger of receiuing vnworthily, muſt

muſt not with-hold vs from receiuing this Sacrament; but muſt make vs ſo much the more ſtudious, to vſe the meanes of worthy receiuing the ſame. For the Apoſtle doth not ſay, Let a man therefore forbeare to receiue; but, *Let a Man therefore try and examine himſelfe, and ſo let him eat, &c.* So that the more dangerous it is to receiue vnworthily, the more muſt wee endeuour to be worthy Receiuers. And hence the Apoſtle inferrs this duty, from the danger aforeſaid, as if he ſhould ſay, Euery Chriſtian ſtands bound to receiue this Sacrament, yet ſeeing the danger of vn-

vnworthy receiuing is so great; our duty is the more carefully to study how wee may be worthy Receiuers.

2 That all Christians which are bound to receiue, are bound to make this triall before they receiue.

3 That after we haue made this triall, it is a sin not to receiue this Sacrament.

CHAP. IX.

Of the curse that follows the neglect of the triall aforesaid.

THus much of the duties necessary to the worthy receiuing of this Sacrament.

The Apostle furthermore

more vrgeth, and presseth the Church of Corinth (and vs in them) to this duty.

And this { 1 In generall, by shewing the curse that they incur, which without this Triall do eat vnworthily. 2 In speciall, by shewing what signes and tokens of that curse was amongst the *Corinthians* themselues.

The curse he first propounds, and secondly affixeth the speciall ground and reason thereof.

The curse propounded is this, that a man, not trying and examining himselfe, eateth and drinketh vnworthily, and

therein, and thereby, *eateth and drinketh his owne damnation:* that is, in ſtead of receiuing any ſpirituall food, they receiue thereby (except the ſpeciall mercy of God preuent it) that which will bee a bane and poyſon to their ſoules. The bread and wine receiued, ſhall bee ſo farre from being to them the body and blood of Chriſt, that it ſhall bee vnto them (as the ſop was to *Iudas*) a meanes, in and by which Sathan ſhall enter into them. They ſhall be ſo farre from furthering their ſaluation thereby, that if they had no other ſinne, that ſhould bee ſinne enough, to pull vpon their heads

eternall

eternall condemnation.

If God ſhould turne theſe Elements of bread and wine, (being vnworthily receiued) vnto a bodily bane and poyſon vnto vs, would it not make vs feare and tremble how wee receiued them, and to try and examine ourſelues thoroughly, before wee preſumed to receiue the ſame?

Surely, if vpon our vnworthy receiuing, our bowels and entrayles ſhould bee in danger to rot within vs; yet, if no more euil than that ſhould follow, it were nothing ſo fearefull a matter as this is, to eat and drinke our owne damnation. As therefore we hate and ab-

horre the damnation of our ſoules, wee ſhould hate and abhorre the vnworthy receiuing of this Sacrament, and loue and embrace thoſe meanes, by which wee may become worthy Receiuers thereof.

The ground of the curſe is, becauſe ſuch *doe not diſcerne the Body of Chriſt*, that is, make no difference betweene that food, and thoſe dainties which God prepareth and offereth in this Sacrament, euen the precious Body and Blood of our Sauiour Chriſt, and other ordinary meats and drinks, in eating and deuouring the Bread and Wine, neuer looking after,

ter, nor regarding to eat and drinke the body and blood of Christ exhibited thereby. What is this but to contemne Christ and his merits, and to offer a foule indignity to God, that prepares this feast? And how can they but indanger themselues to perish eternally, that discerne not, nor looke not after that food, by which they should liue eternally.

Chap. X.

Of the speciall signes and tokens of the aforesaid curse in the Church of Corinth.

THe Apostle more specially sheaves the

curſe aforeſaid, by certain ſpeciall ſignes and tokens thereof in the Church of Corinth, *viz.* Certain ſpeciall iudgements of God, that at that time were inflicted vpon diuers perſons, in and of that Church.

These iudgements were bodily afflictions, of diuers ſorts and degrees. Some were ſmitten with one kinde of infirmity, and ſome with another, and ſome with death it ſelfe. *For this cauſe* (ſaith the Apoſtle) *many of you are weake, and ſickly, and many are fallen aſleepe.* verſ. 30.

Hence we learne,

1. That we ought in a ſpeciall manner to reuer-

rence

rence and religiously vse those ordinances of God, the profanation whereof, hee markes and brands with particular visible iudgements. Gods meere threatnings of death after this life, should be enough to terrifie Christians from the abuse of any of his Ordinances: Much more then should they moue vs, when (as so many seales and Sacraments thereof) hee shall annex thereunto sensible plagues and punishments in this life. Wee cannot but see that many plagues and iudgements are gone forth, from the Throne of God into the World; yea, into the Church; yea, into many of our houses,

and vpon our owne perſons: Neither doe we ſee the iudgements onely, but wee might ſee alſo (if wee did not wilfully ſhut our eyes) for what particular ſinnes God inflicteth many of them. Who is it that cannot ſee, that ſo many & ſo many plagues and vengeances haue fallen, and doe yet lie vpon ſuch and ſuch men for their murthers, theefts, adulteries, treaſons, periuries, drunkenneſſe, &c. And yet neither the ſight of theſe iudgements, no nor the ſenſe and feeling of ſome of them in our owne perſons, will ſerue to reſtraine vs from thoſe ſinnes; But in the midſt of ſo many iudgements

these sinnes abound, and as it were triumph ouer them.

2. We may learne that the vnworthy and profane receiuers of this Sacrament, doe not onely eat and drinke therein a spirituall iudgement (which hypocrites and carnall men doe not so much care for;) but euen bodily iudgements also, so that it may proue in the end & effect, no better than a very bane and poyson vnto our bodies, and a meanes of many grieuous diseases, yea, and of vntimely death. For so it proued (vvot ye) to some of these Corinthians; and we can plead no speciall priuilege. The more therefore

fore that wee may loue our bodily liues & health the more, let vs make conscience of the former duties. These kinde of iudgements here mencioned, are no strangers amongst vs, yea the hand of God in this kinde hath been a long time heauy vpon vs, and though wee cannot precisely say (as the Apostle here doth,) That for this very cause, some of vs are afflicted with this disease, and some with that, and so many with the pestilence, &c. Yet hauing such a president set before vs, in the Word of God, of such a sinne, punished with such iudgements, it being too apparant, that not onely

the same sinne doth reigne amongst vs, but that also the same iudgements lie in great weight and nature vpon vs, wee haue iust cause to feare, that amongst others, this very sinne is one cause thereof. And therefore in seeking to remoue these iudgements, let vs haue a speciall care amongst other sinnes to reforme this.

3 So oft as any of vs are guilty vnto our selues of vnreuerent and vnworthy receiuing of this Sacrament, and the more free we haue beene with all, from any of those iudgements, in the greater danger wee should feare our selues to bee

For

For wee are indebted so many deaths and sicknesses to the Lord, which (except we preuent betimes with true Repentance) we shall be sure to pay with the interest, either in this life, or in another. For the Lord as much hates this sinne in vs, as in the Corinthians, and will be sure at some time or other; by one meanes or other, to punish it seuerely; And the more he deferres to punish it, the more seuerely he will doe it, when hee takes the rod once into his hands. Let vs then in the feare of God take heed, how in this case wee too much abuse the patience and long suffering of God; Patience

ence wounded becomes fury.

For the further inforcing of this, the Apoſtle ſhewes,

Firſt, the Iuſtice of God in this curſe of his: Secondly, his Mercy.

His Iuſtice, in that he had not thus ſharply iudged them, if they had iudged themſelues. For (ſaith hee) *If wee would iudge our ſelues, we ſhould not be iudged, verſ. 31.* As though hee ſhould ſay; Wee may thanke our ſelues for theſe and ſuch like iudgements that lie vpon vs, and can no way blame God for them. For it is iuſt with him, the beſt of vs being ſo ſinnefull as wee are, that when wee

wee will not iudge and condemne our ſelues, wee ſhould be in ſuch a manner iudged and condemned by him.

Hence we may learne,

1. That the beſt meanes to preuent any iudgement of God, whether temporall or eternall, is to accuſe, arraigne, iudge, and condemne our ſelues: and contrarily, the ſureſt way to pull downe all ſorts of iudgements vpon our ſelues, is to iuſtifie our ſelues, and to glory in the merits of our owne righteouſneſſe.

Would wee then in moſt effectuall manner, preuent ſickneſſe, ſhame, death? Let vs examine our ſelues, and ſearch

what

what sinnes are in vs, and passe the iuncteth sentence of condemnation against our selues that may bee. The more (if it bee done vnfainedly) wee shall condemne our selues, the more the Lord will iustifie vs. The due tryall and examination of a mans selfe, and the iudging and condemning of a mans selfe, doe one necessarily follow vpon another. Otherwise there is no good coherence of these words with the former.

Let then that trial carefully and conscionably examine himselfe, shall be sure to finde matter enough in himselfe, to iudge and condemn himself for.

So

So that hee doth most worthily eat and drinke this Sacrament, that shall discerne in himselfe most matter of iudgement and condemnation; and none more vnworthy receiuers thereof, than those which can finde nothing in themselues to iudge and condemne themselues for.

Hee shewes secondly, the mercy of God towards them herein. That these iudgements (vnto them that can make right vse of them) are but fatherly, louing chastisements, and instructions, to keepe them from the common condemnation of the World. *But* (saith he) *whilst we are iudged,*

indged, wee are chaſtened (or nurtured and inſtructed) *of the Lord, becauſe wee ſhould not be condemned with the world.*

As if hee ſhould haue ſaid ; You are notwithſtanding to behold Gods mercy towards you, ſhining in this Iuſtice of his. For he doth not this out of any hatred hee beares to any of you, that are humbled vnder this hand of his, and can make a good vſe thereof. But as a louing and deare father chaſteneth and correcteth his childe, when hee ſees him in any fault, not that hee might bee auenged of him, but onely thereby to terrifie him, and keepe him from ſuch courſes

courſes, as might bring him to the gibbet, or gallowes, or any other ſuch ſhamefull end: So God exerciſeth you with theſe temporall chaſtiſements, that thereby hee might keepe and reſtraine you from following ſuch courſes, as might bring you (with the reſt of the wicked world) to eternall damnation. The conſideration hereof, ſhould not embolden vs to bee the leſſe carefull of the former duties, but rather to make more conſcience of them. For howſoeuer thoſe who receiue this Sacrament vnworthily, doe not ſo eat and drinke their owne damnation, that there is

no meanes or hope of mercy left vnto them, being fallen into this sinne; and though these temporall iudgements, which God inflicts as signes and tokens, that therein they eat and drinke their owne damnation, are to some persons the effects of Gods loue, and the meanes to saue them from that damnation: Yet cursed, and desperate must their state needs bee, that shall in such a manner abuse so great a mercy and loue of God; yea, these temporary iudgements, doe so farre forth onely proceed from his loue, as they are sanctified vnto vs, and made holy instruments, in and through them,

them, to see and behold what an odious and damnable sinne it is to receiue vnworthily; and so they become a good meanes, to make vs repent of it, and forsake that sinne. In others they are but the fore-runners of eternall punishment.

Thus much for our helpe and direction, that wee may bee worthy and fruitfull receiuers of this Sacrament.

The Lord for his mercy sake pardon our former wants herein, and moue our hearts to the carefull performance of all these duties; that so wee may not onely auoid the iudgements, which vnworthy receiuers are in

in danger to fall into, but that wee receiuing theſe Myſteries worthily, may in and by them, receiue the aſſurance of that grace and mercy, which is ſhadowed and repreſented by them, euen the full and perfect Redemption of our bodies and ſoules, through the ſacrifice of Chriſts body, and his moſt precious blood ſhed vpon the Croſſe,

Amen.

FINIS.

A Briefe forme of *Examination*.

Containing occasionally *the maine Principles* of Religion.

1.

Question.

WHat *is a Sacrament?*

A. A mysticall signe ordained of God, to represent and seale to the worthy receiver, saluation by Christ Iesus, *Mat.* 28.19. 1 *Cor.* 11.23. *Gen.* 17.7. *Rom.* 4.11.

Q. Who

Q. Who is Christ Iesus?

A. The eternall and onely begotten Sonne of God, and our onely Sauiour, *Mat.* 3. 17. *Rom.* 1. 3. *Iohn* 1. 14. 1 *Tim.* 2. 5. *Heb.* 2. 17.

Q. What is God?*

A. An infinite and eternall Maiesty, the Creator and Gouernour of the world, *Psal.* 139. 7. 1 *Kings* 8. 27. *Esa.* 44. 6. *Psalme* 90. 2. *Gen.* 1. 1. *Psalme* 19. *Zach.* 9. 10. *Pro.* 15. 3.

The Questions thus marked with a star, may in thy Examination be vsed or omitted, as time or ability of the person requireth.

**Q. How many Gods are there?*

A. Onely one in three persons, *Iohn* 17. 3. *Exod.* 20. 2. 1 *Cor.* 8. 31. 1 *Iohn* 5. 7.

Q. Which bee those three Persons?

A. God,

A. God the Father, God the Sonne, and God the Holy Ghoſt. *Matth.* 28.19.

II.

Q. *How is Chriſt our Sauiour?*

A. By redeeming vs from hell, and purchaſing Heauen for vs. *Mat.* 20. 28. *Iohn* 3.14,15.

Q. *What is Heauen?*

A. A place of euerlaſting ioy and glory. *Mat.* 25. 34. *Luke* 16. 22. 1 *Cor.* 2. 9. *Reuel.* 21.23. & 22. 1,2.

Q. *What is Hell?*

A. A place of euerlaſting torment. *Luke* 16. 23. *Reuel.* 20. 10. *Matth*

25.46. Esa. 30.33.

III.

Q. *How came we in danger of hell?*

A. By sin. *Rom.* 5. 10. *Gen.* 2. 17. *Rom.* 5. 12.

Q. *What is sinne?*

A. A breach of Gods Commandements. 1 *Ioh.* 3. 4. *Rom.* 7. 7. *Gal.* 3. 10.

Q. *What are those Commandements?*

An. God spake, &c.

Q. *Haue all men broken these Commandements?*

A. Yea, all without exception. *Rom.* 3. 9, 10. *Rom.* 3. 23. *Gal.* 3. 22.

Q. *Doth euery breach of these Commandements deserue euerlasting torment*

ment in hell?

A. Yea verily. *Rom.* 6.23. *Gal.* 3.10. *Deut.* 27. 26.

IIII.

* Q. *How many sorts of sinne are there?*

A. Two: Originall, and Actuall.

* Q. *What is Originall sinne?*

A. A corruption of nature, whereby we are inclined to the breach of all Gods Commandements. *Psal.* 51.5. *Rom.* 7.18. & 8. 2. & 7.14.

* Q. *Is this corruption in all?*

An. Yea. *Gen.* 8. 21. *Rom.* 5.12.

* Q. *How came we to the same?*

A. By the fall of *Adam*, our first Father. *Rom.* 5.12. 1 *Cor.* 15.22.

* Q. *How did he fall?*

A. By eating of the fruit of a tree that God had forbidden vpon paine of death. *Gen.* 3.6.

* Q. *What is actuall sinne?*

A. A particular breach of Gods Commandements, in thought, word, and deed, arising from Original corruption. *Gen.* 6. 5. *Gal.* 5.19. *Eph.* 2.3. *Rom.* 3.13.

V.

Q. *By what meanes hath*

hath Christ redeemed vs from hell, and purchased Heauen for vs?

Ans. By fulfilling the Law, and dying for vs. *Phil.* 2.8. *Mat.* 5.17. *v.* 3. 15. *Reuel.* 5.9. 1. *Heb.* 9. 15.

Q. *How could the Son of God, being God, performe this?*

A. He tooke vpon him our nature, and so became God and man in one Person. *Iohn* 1.14. *Romans* 9.5.

Q. *How did hee take our nature vpon him?*

A. He was miraculously conceiued by the holy Ghost in the wombe of a Virgin. *Esa.* 7.14. *Matthew* 1.20. *Luk.* 1.35. *Ioh.* 1.14.

Q. *What death did he die for vs?*

A. An accurſed death vpon the Croſſe. *Mat.* 27. 35. *Gal.* 3. 13.

Q. *Was there no other meanes to ſaue vs?*

A. No verily. *Acts* 4. 12. *Rom.* 7. 23, 24.

Q. *Doth our Sauiour Chriſt then continue ſtill vnder death?*

A. No: but he roſe againe the third day, and aſcended into Heauen, and there ſitteth in all glory at the right hand of his Father, making interceſſion for vs. *Iohn* 20. *Mat.* 28. *Acts* 1. *Acts* 2. 31. 1 *Cor.* 15. *Marke* 16. 19.

Q. *Shall*

VI.

Q. *Shall all men be ſaued by Chriſt?*

A. No: but ſuch only (if they be of yeares) as by Faith and Repentance become new men. *Epheſ.* 3. 17. *Col.* 2. 12. *Iohn* 3. 16. & 1. 12. *Acts.* 13. 39. *Mar.* 1. 4, 15. *Acts.* 20. 21. *Ioh.* 6. 35.

Q. *What is Faith?*

A. A confidence in the merits of Chriſt onely for ſaluation. *Acts* 16. 31. *Ioh.* 1. 12.

Q. *What is Repentance?*

A. An vnfained hatred of all ſinne for Chriſts ſake. *Acts* 3. 19. 2 *Cor.* 7.

10. 11. *Matth.* 3. 7, 8, 10.

VII.

Q. *By what meanes doe wee attaine vnto Faith and Repentance ordinarily?*

A. By the preaching of Gods Word. *Epheſ.* 1. 31. *Rom.* 10. 17.

Q. *What is Gods Word?*

Anſwer. His reuealed will contained in the writings of the Prophets and Apoſtles. 2 *Tim.* 3. 15, 16. 2 *Pet.* 1. 10. *Luke* 24. 27. 2 *Pet.* 3. 2.

Q. *What were thoſe prophets and Apoſtles?*

A. Men that writ by diuine inſpiration. 2 *Tim.* 3. 16. 2 *Pet.* 1. 21.

* Q. *What bee the parts*

of

of Gods word?

A. The Law and the Goſpell.

Q. *What is the Law?*

A. That part of Gods word, which ſheweth the curſed eſtate that all men are in by reaſon of ſinne. *Galath.* 3. 19. *Romans* 3. 20.

* Q. *What is the Goſpell?*

A. That part of Gods word which ſhewes how wee are freed from that curſe by Ieſus Chriſt. *Acts* 16. 30. *Iob* 3. 16. *Mar.* 1. 1.

VIII.

* Q. *Where is Gods word ordinarily preached?*

A. In the Churches of Christ.

* *Q. What are the Churches of Christ?*

A. Holy Assemblies, ioyning ordinarily, and orderly together in the worship of God. 1 *Cor.* 1. 2. and 2 *Cor.* 1. 1. *Tit.* 1. 5.

* *Q. Wherein consists the worship of God?*

A. In hearing the Word, receiuing the Sacraments, and Prayer. *Mat.* 28. 18, 19, *Act.* 15. 21. 1 *Tim.* 2. 1. 1 *Corinth.* 11. 23.

IX.

* *Q. By whom is the Word of God preached?*

A. By

A. By the Miniſters of Chriſt. *Eph.*4.11,12.

* Q. *Who are the Miniſters of Chriſt?*

A. Such as hauing gifts giuen them of God, are ſet apart by the Church, to preach the Word, adminiſter the Sacraments, and to bee the mouth of the people vnto God in prayer. *Hebrewes* 5.4. *Romans* 10. 15. *Romans* 1. 20.

X.

* Q. *Doe all attaine vnto Faith and Repentance vnto whom the Word is preached?*

A. No: but thoſe onely in whom God of his

his speciall grace, workes the same by his owne Spirit. *Acts* 16.14. *Eph.*2.8. *Rom.*10.17.

* Q. *Who are those?*

A. His Elect. *Acts* 13.48.

* Q. *What are they?*

A. Such as from all eternity hee hath purposed to saue by Iesus Christ. *Rom.* 9.22,23. 1 *Thessal.* 5.9.

Q. *Is there any thing in them aboue others that moueth God hereunto?*

Answer. Nothing in the world, but his own meere good will and pleasure. *Ephes.* 1.4,5,11. *Rom.* 9.18.22.

* Q. *Why doth hee vouchsafe this grace to some?*

A. For

A. For the praiſe of his glorious Mercy. *Rom.* 9.23.

Q. Why doth he deny this grace to other-ſome?

A. For the praiſe of his glorious Iuſtice. *Rom.* 9. 22.

XI.

Q. What ſhall bee the eſtate of thoſe, that attaine vnto faith and Repentance?

An. They ſhall in this life daily grow and increaſe therein. *Pſal.* 1.3.

Q. By what ſpeciall meanes ſhall they grow and increaſe therein?

An. By the due vſe of the Word, Sacraments and Prayer.

Q. But

* Q. *But what ſhall their eſtate bee after this life?*

A. Their ſoules ſhall goe to heauen, and there remaine till the laſt day, and then both body and ſoule ſhall bee vnited againe, and both ſhall continue with Chriſt in all glory in heauen for euer and euer.

Que. *What is the laſt day?*

A. A day of generall Iudgement, wherein all fleſh ſhall be raiſed from death, and receiue finall ſentence from God, for that which they haue done in this life. *Mat.* 25.31, &c.

* Q. *What ſentence ſhall paſſe vpon thoſe that repent*

repent & beleeue in Chriſt?

A. They ſhall be acquit from all their ſinnes, and receiued into euerlaſting glory. *Mat.*25.34.

Q. What ſentence ſhall paſſe vpon the reſt?

An. All their ſinnes ſhall bee diſcouered and laid to their charges, and they ſhall bee caſt body and ſoule into hell fire. *Mat.*15.41.

XII.

Q. How many Sacraments are there?

A. Two: Baptiſme, and the Lords Supper. *Mat.*28.19.1 *Cor.*11.23. &c.

Q. What

Q. *What is Baptisme?*

A. A mysticall washing with water, in the name of the Father, Son, and holy Ghost. *Tit.*3.5. *Mat.*28.19.

* Q. *What doth water specially signifie?*

A. The blood of Christ. *Ephes.*5.25.

* Q. *What doth the washing signifie?*

A. That we are freed from the guilt of sinne, and sanctified by the merits of Christ, especially by his death and bloodshedding. *Ephes.* 5.26. *Mar.*1.4. *Acts* 2. 38. *Tit.* 3.5. 1 *Cor.*6.11.

* Q. *Whoare to be admitted to Baptisme?*

A. All that truly profes-

profeſſe Faith and Repentance; and their Infants. *Acts* 2. 38, 39. *Acts* 8. 37. *Gen.* 17. 7. 1 *Cor.* 7. 14.

*Q. *Who are thoſe?*

A. Such as doe nothing that is manifeſtly contrary thereunto in the knowledge of men, or if they haue done any thing, giue good ſignes of ſpeciall repentance for the ſame.

*Q. *How oft are they to be baptized?*

A. Onelyonce.

* Q. *When are they to be baptized?*

A. Aſſoone as they can bee admitted thereto by the Church where they are called to liue. *Acts* 2. 41. & 8. 36. & 10 47.

Q. *What*

XIII.

Q. *What is the Supper of the Lord?*

A. A Myſticall communion in breaking and eating of bread, and drinking of wine in ſpeciall remembrance of Chriſt. *Matth.* 26. 26. 1 *Cor.* 10. 16.

Q. *What doth the bread and wine ſignifie?*

A. The body and blood of Chriſt. 1 *Cor.* 10. 16.

Q. *What doth the breaking of the bread ſignifie?*

A. Thoſe paines he endured in ſoule and body for our ſaluation, eſpecially vpon the Croſſe. 1 *Cor.* 11. 24.

Q. *What*

Q. *What doth the eating of the Bread, and drinking of the Wine ſignifie?*

A. That by the vertue of his merits (eſpecially of his death and bloodſhedding) applied to vs by Faith, wee are not onely freed from eternall death in hell, but ſhall liue with him in heauen for euer and euer.

Q. *Who are to be admitted to the receiuing of this Sacrament?*

An. All, that hauing beene baptized, continue in the true profeſſion of Faith and Repentance. 1 *Cor.* 11.27,28,29.

Q. *How oft are they to receiue the ſame?*

A. As oft as it may con-

conueniently bee administred in that Church, in which they haue calling to liue. *Act.* 2.42. & 20.7.

XIIII.

Que. *Who are worthy Receiuers of this Sacrament?*

A. Such as bring a holy appetite thereunto. *Mat.* 5.6.

Que. *What is that appetite?*

A. A spirituall hungring and thirsting after Christ Iesus and his merits.

Q. *Whence doth this appetite arise?*

A. From a sense of the weaknesse of our Faith and Repentance, and

a deſire to haue them ſtrengthened. *Acts* 2.37. &c.

XV.

Q. *How may we come to this true ſenſe?*

A. By preparing our ſelues before-hand therevnto.

Q. *How are wee to prepare our ſelues?*

A. By examining the ſincerity of our Faith and Repentance, by the ſpeciall fruits thereof. 1 *Cor.* 11.28.

Q. *What are they?*

A. A conſtant and conſcionable care to vſe all meanes for the getting and increaſing of them, and

and a reſolute purpoſe & endeuour to obey God in all things for Chriſts ſake.

XVI.

Q. *What if wee be vnworthy receiuers of this Sacrament?*

A. Wee ſhall then eat and drink our own Iudgment. 1 *Corinth.* 11. 27, 29.

Q. *What if we contemne or neglect to receiue this Sacrament?*

A. We therein declare that wee contemne or neglect that which is ſignified thereby and offered therein. 1 *Corinth.* 11. 29.

Q. *What*

Q. *What if we receiue the ſame worthily?*

A. Wee ſhall receiue thereby Chriſt himſelfe, and in him more and more aſſurance of our ſaluation. 1 *Cor.* 10.16.

Q. *What if wee ſhall be vniuſtly put from this Communion?*

A. God in this caſe wil accept our will for the deed.

FINIS.

The Doctrine of *Communicating* worthily in the Lords SVPPER:

Deliuered by way of *Queſtion and Anſwer, for* the more familiar inſtruction *of the ſimple.*

By *A. H.* ſilderſham

The 8. Edition reuiued, and corrected by the Author.

LONDON,
Printed by *Iohn Haviland.*
1630.

To the Reader.

GOod Reader, after I had yeelded to the publishing of mine owne poore meditations vpon 1 *Cor.* 11.23. there came to my hands in writing, this ensuing Treatise, written some yeeres since by a godly and faithfull Pastor, for the direction of his owne people, in the worthy receiuing of the Sacrament of the Lords Supper, at what time he was first called vnto them.

In the perusall wherof, I being in my selfe well perswaded of the fulnesse and perspicuity of that doctrine of preparation, which it propoundeth to intreat of, the orderly method of euery part thereof, the plaine and familiarly

miliarly handling of the matter, & that it did supply many needful points of instruction that are wanting in mine own Treatise: I was earnest with the Author to giue me leaue to publish the same, and to adjoyne it as an ornament and helpe vnto mine: which with much importunity at length I haue obtained.

For the spirituall good that thou shalt receiue therby, blesse the Lord; and pray for the Author, that God would restore him again to that former liberty in his Church, which heretofore to the glory of God, and the comfort of many a Christian soule he hath enioyed.

Thine in the Lord,

W. B.

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FINIS.

The Doctrine of Communicating worthily in the Lords SVPPER.

Delineed by way of queſtion and anſwere, for the more familiar inſtruction of the ſimple.

Queſtion.

HOw many things are required of them, that would receiue the Sacrament of the Lords Supper to their comfort?

Anſw. Three; Firſt, a diligent and carefull preparation of themſelues before they come to receiue it.

Secondly, a reuerent and attentiue diſpoſition of body

body and minde in the receiuing of it.

Thirdly, an vnfained endeuour to feele, and finde in themselues the fruit of it, after they haue receiued it.

None can receiue worthily, that prepareth not himselfe carefully.

Q. *What is that preparation that is required of euery one that would receiue this Sacrament to his comfort?*

A. Euery one (euen such as haue made best proceedings in Religion) before he presume to come to the Lords Supper, must sequester himselfe from all other busines, that might any way distract him, and carefully set his whole minde and heart vpon this worke that hee is to goe about, taking some time to examine himselfe, whether

ther those things bee in him, that may make him a worthy receiuer of this holy Sacrament.

Q. *What reasons may be giuen to shew the necessity of this so careful an examination, and preparation of our selues before this Sacramẽt*

A. First, such is the vntowardnes & corruption of our hearts, that we are vnfit to doe any speciall seruice to God, till we haue taken some paines to prepare our selues thereunto.

Secondly, there is no part of his seruice, before which the Lord hath so straitly inioyned this preparation, as before the receiuing of this Sacrament. Before the *Passouer* (which was in substance the same with

3 Reasons for the necessity of this preparation.

1 Our naturall vnfitnesse to serue God.

2 Gods strict commanding of speciall preparation in this case.

2 Ex. 19. 10.
1 Sam. 16. 5
Ioel 2. 15, 16.
Iob 11. 13.
Psa. 108. 1.
Eccl. 5. 1.
Exo. 20. 8.
2 Chr. 12. 14.

with this Sacrament, and in the place whereof this was ordained by Christ:) the Lord did not onely [b] command that the Lamb should be taken out of the flock three daies before it was to be sacrificed, (that his people might thereby be admonished to imploy themselues, during that time, in fitting of themselues vnto that seruice) [c] but also he inioined them a speciall preparation before they came vnto it; & the Apostle affirmes of this Sacrament, that euen they that are beleeuers, may & shall certainly receiue it vnworthily, if they do not examine and iudge themselues before they come.

[b] Exod 12. 3,6.

[c] 2 Chro. 35.6.

[d] 1. Cor. 11 27.

Thirdly, the extreme danger

danger, that hee casteth himselfinto, that receiueth it vnworthily, should make euery man afraid to come rashly, vnreuerently, or vnpreparedly vnto it.

Q. *How may their danger appeare to be so great, that receiue this Sacrament vnworthily?* 3 *The danger of vnworthy receiuing.*

A. In eating of this bread and drinking of this wine, [e] they shal eat & drink the iudgment & curse of God. e 1 Cor. 11.29.34.

Q. *By what iudgements hath God bin wont to punish such as haue profaned or vnreuerently vsed this, or any other of his Sacramẽts.*

A. Sometimes by corporal and outward plagues; [f] as he did them that in the dayes of *Samuel*, vsed the Arke without due reuerence; f 1 Sam. 5, 6,7,9,11, 12.& 6.19.

g 2 Chron. 32.20. ronce; and them g in the daies of *Hezechiah*, that went to the passeouer, not being sanctified and prepared therunto, according to the Law; and them h among the Corinthians, that went to the Lords table, before they had examined and iudged themselues.

h 1 Cor. 11.30.

2 Sometimes he punisheth them, as he i did *Iudas* (who with an euill & vnpenitent hart presumed to receiue the Passeouer) by stripping them of those beginnings of grace they had receiued, hardning them, & making them vnable to repent; so as after they haue receiued, they become two-fold more the children of hell, than they

i Ioh 13. 17.

they were before.

Q. *What is the cause why the Lord is wont to be so seuere in punishing the vnreuerent and vnworthy receiuing of this Sacrament?*

A. Because the vnworthy receiuer, [a] is guilty of the body and blood of Christ.

[a] 1 Cor. 11. 27.

Q. *How can that be, seeing he receiueth it not, but the outward signes only?*

A. Because he discerneth not the Lords body, nor iudgeth and esteemeth so highly & reuerently of this his holy ordinance (whereby the same is represented and offered vnto vs) as he ought, but accounteth it as common bread & wine, which the wicked as well as the godly haue title vnto. Which is farre greater dis-

[a] 1 Cor. 11. 29.

dishonour and contempt done to God, than could be done to any King, if his picture or arms, that hang vp in some publike place, should be spet vpon, or pulled downe, or broken and trampled on by any of his Subiects.

The first vse of this doctrine.

Q. What vse are wee to make of this that hath bin said touching the necessity of preparing our selues aright before we come to the Lords Table?

A. First, that therfore[m] the Minister and Church must doe that which in them lieth, to keepe from this Sacrament all such as are vnworthy and vnprepared.

Q. Why so?

A. Because else, [n] they consent to the great dishonour

[m] 2 Chr. 23 19. & 35. 6. Ier. 15. 19. Mat. 7. 6. 1 Cor. 5. 2, 7, 13.

[n] 1 Sa. 2 29.

nour that the vnworthy receiuer doth vnto God, and vnto the certaine peril that he casteth his owne soule into; and so make themselues liable to that plague, wherby God hath bin wont to punish whole Congregations, that haue willingly tolerated so great an abuse.

o Leu. 19. 17. Iude 23.

1 Cor. 11. 30. & 12. 6

Q. *Is then the Minister also bound to examine such as he admitteth vnto this Sacrament, and not to receiue indifferently all that shall offer themselues?*

Ministers are bound to examine the communicants.

A. He is: for if at all other times he must be diligent to know the estate of his flocke, that he may accordingly bee able r to diuide the Word of truth aright vnto them, & s giue them

q Pr. 27. 23. Iet. 6. 27. Act. 20 28. Phil. 2. 19. 1 Thes. 3. 5. r 2 Tim. 2. 15. s Lu. 12. 42

them their portiō of meat in due season, then much more must he be careful to know then at that time, when he is to admit them to this holy Sacrament.

The people should be willing to be examined, and why.

Q. *Then the people must also be willing to haue their liues looked into, and their knowledge examined by their Pastor, and to make knowne vnto him their spirituall estate, that so with comfort and boldnesse he may admit them?*

1 Mat. 3. 6. Act. 8 37.

A. Yes verily: for first seeing God required of them that (being at the yeers of discretiō) were to bee baptized, that they should first make knowne vnto the Congregation or Minister, their faith & repentance, he doth surely e-

uery

uery whit as much require this of them that are to come to the Lords supper.

Secondly, as euery Christian is bound to acknowledge his Pastor, [a] his Superiour in all matters that belong to Gods worship, and to his owne soule, and therein [b] to obey him, and submit himselfe to his direction in the Lord: so is he then especially to shew his obedience to this ordinance of God, when he intendeth to be partaker of this Sacrament, because there is no one action of the Ministry, wherein the necessity and dignity of that function, is more set forth and commended by the Lord vnto his Church, thā [c] in the administration of the

[a] 1 Ti. 5. 17. Heb. 13. 7. 17.

[b] Deut. 17. 11, 12. 1 Thes. 5. 12, 13. Heb. 13. 17

[c] Mat. 3. 14. 15.

the Sacraments, that is committed vnto them: Neither is there any time wherein it more behoueth his Pastor to inquire into his estate, than when he is to admit him vnto the Lords Table.

The worthy receiuer not depriued of the benefit of the Sacrament, by communicating with the vnworthy.

Q. But if they that are notoriously vnworthy, bee (through the negligence of the Church & Pastor) admitted to the Sacrament: can that deprive the faithfull that receiue with thē of the benefit & cōfort of the Sacramēt or ought they for that cause to keep themselues from it?

A. No: for first, no mans sin[d] can defile another, or make Gods promise or sacrament of none effect vnto him, that is neither any way accessary vnto it, nor hath

[d] Ex. 18.20 Gal. 6.5.

hath power and authority to keepe him from the Sacrament.

Secondly, [e] the holy Apostles, and our Sauiour himself, did communicate in the seruice of God with those assemblies, wherein there were many notoriously wicked.

e Lu. 2.22, 41. & 24.53 Act. 21.26.

Thirdly, if it had beene so, [f] the Apostle would haue required euery man, not only to examine himself, but al those also with whom he is to receiue.

f 1 Cor. 11. 28.

Q. Maketh it then nothing to our comfort, what they are with whom we doe communicate?

Yet doth it make to the comfort of the worthy receiuer, to communicate with the godly.

A. Yes: we should desire to receiue with thē, of whose holy profession and godly life we are wel perswaded

Q. Why

Q. *Why so?*

A. First, because in this Sacrament, wee professe our selues to bee fellow-members, as with the whole church of Christ, so
1 Cor. 10. 17. & especially with those Christians with whom we do receiue; & that we seek also and desire to bee confirmed in that communion, & to become more & more like vnto them, both in faith and conuersation.

Secondly, because both our loue and zeale may be better kindled and stirred
[h] Mat. 18. 19, 20. Phil. 3. 17. Rom. 11, 12. vp by [h] the prayers & examples of such as we know to bee godly, than either by the wicked, or such as we know not at all.

A second vse of the doctrine touching the necessity of preparation.

Q. *What other vse is to be made of this doctrine, touching*

ching the neceſſity of preparing ourſelues aright, before we come to this Sacrament?

A. That euery one ſhould be [i] carefull to examine himſelfe, and not reſt in the approbation of the Miniſter or Church. [i] 1 Cor. 11 28. Gal. 4.6.

Q. Why ſo?

A. Firſt, becauſe a man [k] may haue a moſt wicked heart, & yet ſeeme a good man to the Church, and be guilty alſo of many groſſe crimes that are vnknowne to his Paſtor. [k] Ioh. 13. 24, 28.

Secondly, though a man liue ſo, as his Paſtor may diſcern iuſt cauſe to doubt that he is not worthy (and conſequently cannot admit him without griefe) [l] yet may not he refuſe him til he be euidently able to [l] Deut. 13. 4 & 17. 4.

conuict him of some such thing as may proue him vnworthy.

Thirdly, it may so fal out, that though a mans crime be publike and apparant, [m] yet his Pastor may want power to keepe him from the Sacrament.

[m] Mat. 18. 17.

Q. *As you haue shewed the necessity of preparatiõ, & the danger of such as receiue vnworthily, so tell me who may be accounted worthy to come to the Lords table?*

A. As no man can deserue to receiue Christ and al his merits: so can none deserue to be admitted to the Lords table, wherein the same are represented and offered vnto him; but all that through Gods free grace are made [n] meet and fit

[n] Luk. 3. 8.

fit to receiue it, and come with ſuch hearts, as it beſeemeth men to bring to ſo holy & heauenly a banquet, °are (in Gods gracious acceptatiō) accounted worthy to come vnto it.

1 Th. 2. 12. compared with Col. 1. 12.
° Reu. 3. 4. compared with Luk. 20. 35.

Q. *Tell me then, which be thoſe ſpeciall graces which are neceſſarily required, for the making of vs fit to come to the Lords Table, and which by diligent examination we muſt labor to find in our ſelues?*

A. They are ſix in number. 1 A ſincere and right deſire of it: 2 Knowledge: 3 Faith: 4 Repentance: 5 Newnes of life: 6 Loue.

A ſincere deſire to the Sacrament, neceſſary to the worthy receiuing of it.

Q. *To handle theſe in order tel me firſt, what meane you by this ſincere and right deſire of the Sacrament, with-*

out which you say none can come worthily vnto it?

A. We must find in our selues [P] an vnfayned and earnest desire vnto it, and come vnto it with a willing mind, and an holy appetite and delight.

P 1 Chro. 28.9. Psal. 110.3 1 Cor. 8.10 12, & 9.7. Mat. 3.13, 15. Lu. 22. 15. Act. 8.36. *This desire must rise from the consideration.*

Q. *How may this sincere and right desire of this Sacrament be discerned?*

A. When it riseth from the serious consideration of these three things (which are the only reasõs that should moue vs to come to the Lords Supper) namely, First, the necessity of this Sacrament.

Secondly, the great benefits that are to be receiued by it.

Thirdly, the present need that our selues do stand in,

of

of all those helps that the Lord in this Sacrament hath prouided for vs.

Q. *How may the conſciẽce of a man be perſwaded of the neceſſity of this Sacrament?* 2 *Of the neceſſity of this Sacrament.*

A. By conſidering that this is a part of Gods ¶ worſhip, which was ordained by Chriſt himſelf, euen in the ſame night that he was betrayed, and that hee did not onely ordaine it, and firſt adminiſter it himſelfe, but alſo gaue commandement to his Diſciples (who did repreſent the whole Church of which they were to be the maſter-builders) to take, to eat, and drinke it. yea to doe that oft, which was done in the firſt inſtitution thereof, in remem- ¶ 1 Cor. 11. 24, 25.

brance of him. So that though there were no benefit or comfort to bee found in it; yet were wee bound (in obedience to this ordinance and commandement of Christ) to come vnto it.

2 *Of the benefits receiued thereby. For thereby 2 We make solemne profession of our faith.*

Q. *But seeing you haue said, that the consideration of the benefits that are to bereceiued by it, is another reason wherby we should be moued to desire it; tell me, what benefits are those which a Christian may receiue by this Sacrament?*

A. Firſt, whereas euery Christian is bound, not onely to beleeue, [a] but also to take all good occasions of professing openly his Faith and Religion, as being glad to weare the liuery

[a] Esa.44.5. Ps.40.9, 10. Mar.10.32 Iohn 12. 42-44. Ro.10.10.

liuery and badge of his heauenly Lord & master; [b] the receiuing of the Sacrament is one speciall meanes ordained of God, whereby we are to make publike profession, that we are true beleeuers and seruants of God.

Secondly, whereas euery Christian (out of the sense and experience hee hath of his owne proneneſſe to apoſtaſie) ſhould by all good meanes binde himſelfe, to continue in the faith and obedience of Christ, [d] the receiuing of

[b] Ex. 13.9. Gen. 17.11 1 Cor. 10. 16,21. *For this cauſe* Ezekias ſo carneſtly exhort all Gods people to come to the Paſſouer. 2. Chr. 30. 1, 5. & calls his a turning to the Lord, and renewing their couenant with him.

2 Chr. 30.6,8. *For this cauſe it is ſaid, they kept it vnto the Lord.* 2 Chr. 30.1. & 35.1. *This one cauſe why Christ receiued the Sacrament.* Mat. 13.15 Mar. 14 12. *Secondly, we binde our ſelues to continue in the faith* c Deu. 29.10,12. 2 Chr. 15.12,14. Neh 9 38. & 10.28,29. Pſ. 119.106. d Ex. 13.9. Mat. 28.19. Gal. 5.3. 1 Cor. 10.2.

this Sacrament is ordained of God, to be as a solemne seale & vow, whereby we bind our selues (as strongly as by an oath) to continue in the faith and obedience of Christ, and vnity of his Church.

3 *We receiue confirmation & increase of faith.*

Thirdly, whereas euery Christian [a] is bound to vse all good meanes, whereby his faith may be quickned, confirmed, & increased in him, the receiuing of this Sacrament is a principall meanes that God hath ordained for the receiuing, strengthening, and increasing of our faith.

[a] 1 Cor. 16.13. 1 Thes. 5. 19,20. 2 Pet. 3.18.

Q. *How may that appeare?*

A. Because a singular promise of grace, and part of that couenant, which God hath made with vs in Christ,

Christ, is in a most cõfortable manner taught and applied, and confirmed to vs by this Sacrament.

Q. *What is that promise of grace, which is thus taught applied, and confirmed to vs by this Sacrament?*

A. As by Baptisme we were taught and assured, that through the merit of Christs passion, and of it onely, we were first receiued into Gods couenant and fauour, vnited to him and his Church, and so obtained remission of all our sins, and the grace of regeneration, so by this Sacrament wee are taught and assured, that through the merit of Christs passion, and of it only, we are and shal be kept in this blessed

It assureth vs, that through the merit of Christ, wee shall persiuere in the state of grace.

estate nouriſhed and confirmed in it, reuiued and cõforted in all tentations.

Q. Declare this more particularly & fully: and firſt, tell me why it was neceſſary that we ſhould not only haue a Sacrament of our firſt entrance into Gods fauor, and of our regeneration, but alſo another Sacrament of our nouriſhment and perſeuerance in the ſtate of grace?

A. Firſt, though the graces cõfirmed by Baptiſme can neuer totally bee loſt, yet (through our naturall corruption and daily tentations) the aſſurance, ſtrength, and feeling of them will decay, vnleſſe they be nouriſhed.

f 1 Pet. 1. 23.
1 Iohn 3. 9.
g Pſal. 51. 10. 12.
1 The. 5. 19.
Reu. 3. 2.

Secondly, the only thing that cauſeth vs to perſeuere

uere in faith & obedience and giueth vs ſtrength & comfort againſt all tentations, [h] is the remembrance and faith wee haue in the merit of Chriſts paſſion, whereby he maketh continuall interceſſion vnto his Father for vs; which it was needfull we ſhould be taught and aſſured of by this Sacrament.

h Gal. 6. 1 Iohn 5. 4

i Heb. 7. 25 & 12. 24.

Q. *What meanes and helps haue we in this Sacrament to teach, apply, and confirme to vs this promiſe of grace, in ſo comfortable a manner as you haue ſaid?*

A. Firſt, Chriſt and his paſſion, and his nouriſhment and grace of perſeuerance, which we receiue by the merit thereof, are moſt cleerly and ſenſibly repre-

represented to vs in this Sacrament.

Secondly, Christ, & this benefit & merit of his passion, is more particularly offered and applyed to vs in this Sacrament, than in any other meanes.

Thirdly, Christ, and this benefit of his passion, is by this Sacrament exhibited, giuen and confirmed to vs most fully and effectually.

Fourthly, the communion that we haue with the true Church of Christ, and the mutual loue that shold be in al Christians one toward another, is more cleerly and fully represented and confirmed to vs by this Sacrament, than by any other meanes.

By representing to

Q. *How may Christ be*

said

ſaid to be ſo cleerly and ſenſibly repreſented to vs in this Sacrament?

A. Firſt, [k] this is one end that this Sacrament was ordained for, to put vs in remembrance of Chriſt.

Secondly, by earthly creatures and outward actions ordained by God, whereof all our ſenſes can iudge and diſcerne, and by that fit and neere proportion that is betweene them, and that which is repreſented by them, the Lord doth in this Sacrament teach Chriſt vnto vs by al our ſenſes, & [l] conſequently more plainly and familiarly, than by the word alone.

Q. But why did you ſay, that in this Sacrament the paſſion of

vs moſt ſenſibly and cleerely Chriſt and his paſſion, & the nourishment we receiue thereby.

k Luk. 22. 19. 1 Cor. 11. 24, 25.

l *See how profitable and neceſſary, ſuch ſenſible and viſible inſtructions (ordained of God) haue euer beene eſteemed.* Gen. 9. 13. Eſa. 7. 11. Ier. 19. 10, 11.

of Christ is so cleerly & sensibly represented vnto vs?

A. Because Christ in this Sacrament is represented vnto vs, [m] in no other estate than that he was in when he was crucified, & the Apostle saith, [n] that so oft as we celebrate this sacrament, we shew forth the Lords death till he come.

Acts 12.11 Iohn 3.12. Rom.4.11.

[m] Mat.26.28. 1 Cor.11.24,25.

[n] 1 Cor.11.26.

Q. *What helps haue wee here, to represent and put vs in mind of the passion of Christ?*

A. First, we haue in this Sacrament, not only bread, which signifieth his body, but wine, which signifieth his blood: whereby it is euident that Christ is here represented, offered, and giuen vnto vs, as he was at that time when his blood was

For we haue here not one element onely to represent the body, but another to represent his blood.

was ſeparated from his body.

Q. *But if the Bread were dipped in the Wine (as in ſome ancient Churches it was wont to be, and is yet vſed to be in ſome places,) were it not euery whit as ſufficient to repreſent Chriſt vnto vs, as if they were giuen and receiued ſeuerally & apart?*

A. No verily: for firſt our faith in this Sacrament[a] is ſpecially directed to the paſſion of Chriſt, as wee haue already ſhewed.

[a] 1 Cor. 11.26.

Secondly, [b]the death of Chriſt was not naturall, but violent and bloody, [c]& in his paſſion, his blood was ſeparated from his body, & powred out and ſhed abundantly.

[b] Act.20. 28. Epheſ.1.7. Heb.13.20 1 Pet.1.19.

[c] Lu.27.44 Pſa.22.16. Ioh.20.26 & 19.34.

Thirdly, it was neceſſary for

for our ſaluation, that Chriſt ſhold not only die, but in his paſſion ſhed his blood for vs, [d] and ſo ſhew himſelfe that onely true meane of the redemption of his Church, which was ſhadowed and figured in all the ſacrifices vnder the Law.

[d] Ex. 12 22 Heb. 11. 28 Leuit. 16 14, 15. Num. 19. 3, 5. Heb. 9. 21.

Q. *What other help haue we in this Sacrament, to repreſent and put vs in mind of the paſſion of Chriſt?*

The bread is broken, and the wine powred forth in our ſight.

A. The bread is ſolemnly in the ſight of the congregation broken in ſunder, & the wine powred forth, & that by the ordinance and commandement of Chriſt

Q. *May not then whole cakes (as amongſt the Papiſts) be deliuered and receiued in this Sacrament?*

A. No

A. No verily.

Q. *How may that bee proued?*

A. First, becauſe in all thoſe places of holy Scripture, where mention is made of this Sacrament, this rite of the breaking of the Bread is named: [f] yea the whole action in this Sacrament is called breaking of Bread: and [g] the Apoſtle repeating the words of inſtitution, mentioneth this rite twice.

Secondly, becauſe the inward action that is repreſented to vs thereby, is moſt neceſſary for vs to be put in minde of.

Q. *What is that?*

A. The [h] breaking of the body of Chriſt, and ſhedding of his blood; yea all thoſe

[e] Mat. 26. 26. Mar. 14. 22. Lu. 22. 19.

[f] Acts 2. 42. & 20. 7.

[g] 1 Cor. 11. 26.

[h] Eſa. 53. 5, 6.

those infinite torments that hee did endure both in body and soule for vs.

We haue bene not meat alone, but meat and drinke.

Q. As you haue shewed how Christ and his bloody passion is represented to vs in this Sacrament, so tell mee what helps we haue here to represent to our soules the nourishment & strength to persevere in the state of grace, which we receiue by the merit of his passion?

A. First, there is not one element onely giuen and receiued here, but two; to teach, that both meat and drinke, that is sufficient nourishment for our soules, is to bee found in Christ.

¶ Iohn 6. 54, 55, 35.

Q. But if bread alone were giuen to Gods people in this Sacrament (as in the Church

of Rome) were not that ſufficient, ſeeing the blood of Chriſt (as of all other liuing men) was, and is contained in his body?

A. No verily: that cannot be done without manifeſt ſacrilege: for

Firſt, Chriſt in the inſtitution of this Sacrament, [k]ordained & [l]commanded al his diſciples (& in them the whole Church, which was, as I haue before ſaid, repreſented by them) that they ſhould as well take and drinke of the cup, as eat the bread. And [m] the Apoſtle by vertue of this ordinance and inſtitution, inioyned to all the Corinthians the vſe of the cup, aſwel as of the bread. Yea the Lord (as foreſeeing this

[k] Mat. 26. 28. Mar. 14. 23. Luk. 22. 20
[l] Mat. 26. 26, 27. 1 Cor. 11. 25.
[m] 1 Cor. 11. 26, 29.

this sacrilege of the Papists) hath[n] more expressly commanded the vse of the Cup to all, than he hath done the vse of the Bread.

[n] Mat. 26. 27, 28. Mar. 14. 23, 24.

Secondly, it was necessary that we should in this Sacrament haue two elements, that might represent the full and sufficient nourishment and refection that we haue in Christ: [o] for else our state had beene worse than of the people of God vnder the Law, & our sacraments lesse cleere than theirs.

[o] 1 Cor. 10. 3, 4.

Thirdly, in that state wher in Christ is represented, & offred to vs in this sacrament, (namely in his passion) [p] his blood was separated from his body.

[p] Lu. 22. 44 Ioh. 19. 34. Yea th elements we

Q. *What other helps haue*

wee

we in this Sacrament to repreſent our ſoules, the nouriſhment and ſtrength to perſeuere in the ſtate of grace, which we receiue by the merit of Chriſts paſſion?

receiue here are bread and wine.

A. Firſt, *bread* and *wine* are giuen and receiued here, which are moſt generally vſed throughout the world; [q] the one for the ſtrengthning and nouriſhment of the body; [r] the other for the quenching of the thirſt, refreſhing them that faint, and cheering the heart of them that are in heauineſſe; and are therefore moſt fit to repreſent to the ſoule, the [s] ſtrength and [t] refreſhing it receiueth by Chriſt.

[q] Pſa. 104. 14, 15. Gen. 39.6. Mat. 6.11.
[r] Pſa. 104. 15. & 4.7. Pro. 31.6.7 1 Ti. 5.23.
[s] Ioh. 6.35
[t] Pro 9.2,5. Cant. 2.4. & 5.1. & 7. 9. Ioh 15.1. Mat. 2.28.

Secondly, this bread and wine is not onely receiued in

We eat the bread and drinke the wine.

ᵘ Mat. 26. 26,27. Mar. 14.22. 1 Cor. 11. 24.

in this Sacrament, but ᵘ euery communicant doth eat and drinke it, and that by the commandement of Christ. Which action, as it is of all other the chiefe meane of nourishment, and maketh our food of the same substance with vs, so is it most fit to represent the ˣ sound nourishment and comfort that we haue by Christ, and that we are by faith made all one with him.

ˣ Ioh 6.35. 40,51,56. Eph.5.30.

Q. As you haue shewed how Christ & his passion, & this benefit we receiue by the merit therof, is represented vnto vs, so tell me now how all this is more particularly offered and applied vnto vs in this Sacrament, than by any other meanes.

A. The

By offering to vs, & applying Christ and the merit of his passiō most particularly.

A. The bread and wine is [a] particularly offered, & euery communicant (according to the commandement that is giuen in the Name of Christ) doth receiue, eat and drinke the same; which is most effectuall to teach & perswade vs, that the Lord doth offer and [b] giue vs the body and blood of his Son, and that (as it is the will of God that euery one of vs should, so) euery one that commeth worthily to this Sacrament, doth indeed receiue and apply Christ to himselfe, for the nourishment and comfort of his soule.

[a] Mar. 26. 2, 27. Mar. 14. 2. Luk. 22. 17, 19. 1 Cor. 11. 24, 25.

[b] Ioh. 6. 32. Rom. 8. 32.

[c] 1 Ioh. 3. 23.

Q. *Why was it said that Christ & this benefit of his passion, is not only represented*

[3] *By exhibiting verily, and giuing Christ.*

vntovs and the merit of his passion.

ted and offered, but verily exhibited and giuen vnto vs in this Sacrament?

A. Because this Sacramẽt is not ordained to bee a bare and naked signe, or as a picture that puts vs in minde of one that is absent, [d] but to be a seale also, with and by which the Lord doth verily conuey & bestow Christ vpon vs, and confirme & make sure to vs this benefit of his passion; as lands are passed and conueyed among men; by the sealing and deliuery of Deeds and Indentures.

[d] Ro. 4 11. 1 Cor. 10. 16.

For Christ is indeed present with this Sacrament, and truly giuen and receiued in it.

Q. *Is Christ then indeed present with this Sacramẽt?*

A. Yes verily: Christ himselfe is not only signified and represented, but truly

truly preſent, giuen & receiued in this Sacrament; yet preſent to the beleeuer, not to the Bread and Wine; not corporally, [e] but ſpiritually and ſacramentally preſent: not offered by the Miniſter vnto the body, but by the Lord to the faith of the worthy receiuer.

[e] Ioh. 6. 63

Yet is not Chriſt corporally preſent here.

Q. *How may it appear that Chriſt is not corporally preſent in this Sacrament?*

A. Firſt, [f] becauſe the Sacraments which Gods people enioyed vnder the Law, were in ſubſtance the ſame with our ſacramẽts, & in them Chriſt was not corporally preſent, but onely ſpiritually and ſacramentally.

[f] 1 Cor. 10. 3, 4.

Secondly, we receiue no

other thing, nor in any other manner in the Sacrament, than the Disciples did in the first institution thereof: and wee are sure that Christs body & blood were not corporally receiued by them, but only spir tually & Sacramentally.

g Io.13 2. & 14.2.19, 25,28.& 16.4,5,7. 16.28.

Thirdly, g as our Sauiour did oft fore-tell his Disciples, that (in respect of his bodily presence) he should leaue the world, & go vnto his Father, h so he was indeed in the sight of them all taken vp into Heauen, and God (that cannot lie) hath told vs, that the heauens must containe him vntil the end of the world. k So that if any shall say vnto vs now, since the time of his ascension, here

h Lu.24.51 Acts 1.9, 10,11.

i Act. 3.21.

k Ma.24. 23.

is

is Christ, or there he is, we are straightly charged not to beleeue it.

Fourthly, wee are sure [l] that Christ hath but one body, and that his body euen since his resurrection is a true body, and [m] such as cannot be in many places at once, and [n] that it filleth a place whersoeuer it is, and may be both seen and felt, and therefore it is not possible that hee should be corporally present whersoeuer this Sacrament is administred, nor corporally receiued by euery one that receiueth this Sacrament: and if it be impossible that his glorified body should be in many places at once, or in any place, where it can nei-

[l] Heb. 10.5

[m] Mat. 28. 6,7. Ma. 16. 6,7

[n] Mar. 16. 7 Luk. 24. 39. Ioh. 20. 20, 27.

there be ſeene or felt, then much leſſe can his crucified body (whereunto yet our faith is directed in this Sacrament, and not vnto his glorified body) be ſo.

Laſtly, as it is not poſſible that he ſhould be corporally preſent, or corporally receiued in the Sacrament; ſo if it might be, yet were it no way needfull or profitable for vs, that it ſhould be ſo. For as [o] all the benefits that the church receiueth by Chriſt haue bin far more plentifully communicated vnto her ſince his aſcenſion into heauen, than when he was corporally preſent with her vpon earth, in which reſpect it was profitable for her to loſe his bodily preſence;

o Ioh. 7.36. & 16.7. & 20.17.

presence: so p the spirituall presence of Christ, and our feeding on him by faith, is far more effectuall to the comfort and saluation of our souls, than any bodily presence & feeding could possibly be.

p Ioh. 6. 62 63.

Q. *Why then is the bread called the body of Christ, & the wine the blood of Christ*

A. First, the Lord hath q euer bin wont in speaking of his Sacraments, to giue vnto the outward signe, the name of the thing signified thereby.

q Gen. 17. 10, 11. Ex. 12. 11. & 24. 8. 1 Cor. 10. 4.

Secondly, the reason why the Lord so speaks of Sacraments, is to shew how certain and neere that spirituall presence and vnion is, that by the power of his spirit is made between

the ſigne and the thing ſignified (how farre ſoeuer they bee diſtant in place, the one from the other) & that as verily, as the one is offered and giuen to the body, ſo certainly is the other offered and giuen to the ſoule of the faithfull Receiuer.

Thirdly, this manner of ſpeech is more plaine and effectuall, to lift vp our hearts from the earthly elements vnto the conſideration of the heauenly matter repreſented by them, than if he ſhould haue called them only the ſignes of his body & blood.

4 By repreſenting and confirming to vs, our communion

Q. *As you haue ſhewed me how Chriſt and his Paſſion, and the benefit wee receiue thereby, is not only ſenſibly repre-*

represented, but particularly offered and applied, and verily exhibited also vnto vs, so tell me now how that Communion which we haue with all the faithfull, & the mutuall loue that should be in all Christians, one toward another, is represented and confirmed to vs in this Sacrament?

with all the faithfull.

A. Firſt, we are partakers of no other elements here, [r] than all the reſt (not only of the ſame congregation where we receiue without reſpect of perſons, but) of al the faithful throughout the World are partakers of: which was one cauſe why our Sauiour made choice of bread and wine, which of al other creatures are moſt vniuerſally vſed

[r] 1 Cor. 10 17.

thorowout the world, for the nouriſhment and comfort of the body.

Secondly, this Sacrament by the ordinance of Chriſt is to be adminiſtred in the moſt publike congregation, and [f] the ſacramentall actions to bee performed by the Miniſter (as neere as conueniently they may be) but once for all that receiue together.

[f] Mat. 26. 26. Mar. 14. 22 Luk. 22. 19 1 Cor. 11. 24.

This Sacrament is to be adminiſtred publikely.

Q. *How may it appeare that the Lord hath ordained this Sacrament ſhould be adminiſtred publikely, and not in priuate?*

[t] Gen. 17. 26, 27.

A. Firſt, [t] it hath bin the practice of Gods Church, commended in the Word to celebrate the ſacramẽts in ſolemne aſſemblies.

[u] Exod. 12. 6. 47.

Secondly, [u] the Lord hath

hath cõmanded his Sacraments ſhould bee ſo celebrated, & [x] not otherwiſe.

[x] 1 Cor 11 22,33,34.

Thirdly, the ſacraments are [y] ſeales of the couenant of grace, which is not appropriated to any few, but [z] is offered in common to the whole Church; and [a] wherein all (how far ſoeuer they differ one from another in worldly reſpects) haue equall intereſt; and therefore as they doe concerne the publike priuileges of all, they muſt needs be actions of a publike nature, and ſhould be publikely adminiſtred.

[y] Ro. 4. 11.

[z] Pro. 8. 23. & 9. 3.

[a] 1 Cor. 12 13.

Fourthly, in the vſe of the Sacraments wee [b] make profeſſion of our faith, and [c] celebrate with praiſe and thankſgiuing, the remem-

[b] Ge. 17. 11.

[c] Ex. 12, 14

brance of the great benefit of our redemption, both which duties are then performed [d] in most acceptable manner vnto God, when they are done in the most publike and solemne assemblies of his people.

[d] Ps. 22, 23. & 40. 9, 10. & 149. 1.

Fifthly, the dignity & reuerence due to the Sacrament, [*] requireth that they should bee administred publikely in the assembly of all Gods people, and with the prayers of all.

[*] Act. 2. Sam. 6. 1, 2, 15.

Lastly, it may appeare that in this sacrament the Lord requireth this solemnity more than in any other he hath giuen at any time to his Church; 1. because in it hee hath instituted such Elements, as might bee common to the whole Church;

Church; 2. and[c] brake the bread, and powred forth the wine but once in the sight of all; 3. and spake the words of institution but once to them altogether; 4. and ordained it to this end (among others) to testifie and confirme the mutuall loue that should be in all the faithfull one towards another.

c Mat. 26. 26, 27. Luk. 22. 19 1 Cor. 11. 24, 25.

Q. *Do you then condemne all such as being vnable to come to the congregation, do desire this Sacrament to be administred to thē in priuat*

A. No: but,

First, all Christians are to be taught, that they may not put off the receiuing of this Sacrament till their sicknesse, but receiue it when they may with the rest

reſt of Gods people in the publike Congregation; & that it is their ignorance and infirmity to deſire it in priuate.

Secondly, if at any time (vpon extraordinary occaſion) the Sacrament be adminiſtred in a priuate houſe, yet ought a ſufficient company of the faithfull to bee preſent, and communicate in it, and that not without the miniſtery and preaching of the Word.

Reaſons againſt priuate communions.

Q. *How are Chriſtiãs to be diſſwaded from the deſire of the Sacraments in priuate?*

A. Firſt, by the conſideration of that I haue already ſaid, to proue that it is the will of God, the ſacrament ſhould bee adminiſtred

ſtred in the publike aſ-
ſemblies.

Secondly, becauſe as 2
they ſhall ſwarue therein
from the example of the
beſt inſtructed and refor-
med Churches and Chri-
ſtians; ſo they ſhall faſhi-
on themſelues to ſuch as
are ignorant, popiſh and
profane, with whom theſe
priuate communions euer
haue beene, and ſtill are
moſt in vſe.

Thirdly, becauſe they 3
ſhall not hereby depriue
themſelues of the com-
fort and benefit of the Sa-
crament in their ſickneſſe,
or in the houre of their
death, if they doe not re-
ceiue it at that time, ſee-
ing the efficacy and fruit
of this Sacrament, which
they

they receiued so oft as they might in the publike congregation, when they were in health, is not to be restrained to the time of receiuing, but extends it selfe to the whole time of their life afterward.

4 Lastly, because it is f folly and superstition to giue that honour, or ascribe that necessity to the Sacrament, as to thinke it can doe vs good, being receiued or vsed otherwise than according to Gods ordinance; wheras on the other side we are to assure our selues, that the Lord both can and wil help and comfort vs without the outward meanes, when wee cannot haue them in such sort as he hath ordained,

f 1 Sam. 4. 3. 10.
2 Sa. 25. 25.
g Ez. 11. 16.
Psal. 141. 2.

ned, but are deprived of them, not by our owne negligence, but by the hand of God.

Q. *As you haue shewed at large, how our communion with Christ & his Church, is both represented and confirmed to vs by the bread and wine, the breaking and powring forth, the giuing and receiuing of the same in this Sacrament, so tel me now whether all bread and wine, that is broken & powred forth, giuen & receiued, may not as well serue to represent & confirme these things vnto vs, as these Elements & actions that are vsed in this Sacrament?*

The benefits aforesaid not to be receiued by any vse of bread and wine, but only in this Sacrament.

A. No: for the bread & wine by nature serue only for the nourishment and com-

comfort of the Body; neither are they at al effectuall to yeeld this ſtrength or comfort to the ſoule, being vſed any where elſe but only in this Sacramẽt.

For here onely they are conſecrated; and how that is done.

Q. *How are theſe elements & actions in the Sacrament made more effectuall to repreſent & confirm theſe ſpiritual and heauenly things, than the ſame elements and actions vſed any where elſe?*

A. By being cõſecrated & put apart frõ that vſe they ſerued to by nature, vnto this holy & ſpirituall vſe.

Q. *How are the elements & actiõs in this Sacrament thus conſecrated & put apart, from that vſe they ſerued to by nature, vnto this holy and ſpirituall vſe?*

A. Partly by that which

[f] Mat. 26. 26.

Chriſt

Christ himselfe did in the first institution of this Sacrament, & partly by that which the Minister of the word of God and the congregation doe, whensoeuer this Sacrament is administred according to the institution of Christ.

Q. *How did Christ himselfe consecrate these elements and actions vnto this holy and spirituall vse?*

A. First, by [z] the thanksgiuing & prayer he made vnto his Father, at that time when he first instituted this Sacrament: whereby it is said, hee blessed these elements; that is, obtained a speciall blessing from God vpon them.

[z] Mat. 26. 26, 27. Luk. 22. 19. 1 Cor 11. 24.

Secondly, by instituting & ordaining these elemẽts and

and actions in this Sacrament to ſerue vnto this end: not only [h] vſing them ſo himſelfe, [i] but commanding his Church to doe ſo alſo, and [k] promiſing vnto vs his gracious and effectual preſence in the vſe of theſe elements, according to his ordinance.

h Mat. 26. 26, 27.
i Lu. 22. 19 1 Cor. 11. 24, 25.
k Mat. 26. 26. *This is my body.* Mat. 26. 28. *this is my blood.*

Q. *How doe the Miniſter of the word of God, and the congregation conſecrate theſe elements and Sacramentall actions?*

A. Firſt, [l] by declaring the inſtitution of this Sacrament, and how Chriſt did conſecrate and put apart theſe elements and actions to this end & vſe, and vſing them according to this his inſtitution.

l 1 Tim. 4. 4, 5.
m 1 Tim. 4 4. *according to Chriſts example.* Mat. 26. 27. Mar. 14. 13 Luk. 22. 19. 1 Co. 11 24

Secondly, by [m] giuing pub-

publike thanks vnto God, both for the worke of our redemption by the blood of his Sonne, and alſo for making it knowne; offering and aſſuring it vnto vs, not only by his word, but moſt plainly and ſenſibly by this Sacrament.

Thirdly, "by earneſt praier vnto the Lord, that hee would be preſent with, and bleſſe this his owne ordinance, making it effectuall to thoſe ends that himſelfe appointed it for.

" 1 Ti. 4. 5.

Q. *But why do you mention the Miniſter of Chriſt when you ſpeake of the conſecrating of this Sacrament? Is it any matter who doth conſecrate it, or deliuer it, or at whoſe hands we doe receiue it?*

We may receiue the Sacrament from none, but from the miniſter of the word.

A. Yes

A. Yes verily; for first, as it is not lawfull for any person without commission and authority from the King, to vse and apply the Kings seale, to conueyany assurance in worldly matters. It is a hainous sin for any, hauing no calling and commission therunto from Christ, to take vpon him to administer this Sacrament, [o] being the publike seale of the King of kings, & of the common-wealth of Israel.

[o] Ro.4.11.

Secondly, God [p] hath bin wont seuerely to punish such, as haue taken vpon them to deliuer his Sacraments without his calling and commission, and [q] hath also beene much offended with the people amongst whom

[p] 1 Chr.1. 10,11.& 15.12,13. 2 Chr.26. 16.20.

[q] 2 Chron. 13.9,12,15

whom this fault hath bin committed.

Q. *How may this appeare that onely Miniſters and Preachers of the Word of God, haue a calling and authority from Chriſt to adminiſter this Sacrament?*

A. Firſt, becauſe we find [r] that all the Sacraments which God hath at any time inſtituted in his Church, haue beene committed by him vnto ſuch as were Miniſters and Preachers of the Word, that by them they might bee deliuered vnto the Church. Inſomuch as we read, the people of God [ſ] could not celebrate the Paſſeouer till ſuch time as the Prieſts & Leuites (who were appointed of God both

r Ge.6.14. compared with 2 Pet. 2.5. Ge. 17.23. compared with Gen. 20.7. Deut.33. 10. 2 Chro.35. 3.6. Mar.1.4. Mat. 28.19

ſ 2 Chr.30. 3,&35.3,6. Ez.6.19, 20.

both to teach the people, and to sacrifice, and minister the other Sacraments) were sanctified and prepared vnto that seruice.

Secondly, only the Ministers and Preachers of the Word, are by reason of their speciall office & function, [t] called in the Scriptures the Lords Stewards, and disposers of his mysteries vnto his Church.

[t] 1 Cor. 4. 1, 2.

Thirdly, they only are said [u] to represent the Lord, and to beare his person, and to be in his stead vnto vs in the matters of his worship, as the Magistrate doth in the ciuil gouernment and affaires of this life; and so are both his mouth vnto vs to deliuer vs his word, and his hand

[u] 2 Cor. 5. 20 Exod. 4. 16

hand vnto vs to deliuer vs his Sacraments. And[x] that which is done by them in these matters, according to his word, is said to bee done by the Lord himself, because[y] he hath promised to bee present with them, and to worke with them, ratifying from Heauen his owne ordinance in their Ministry.

[x] 1 Ioh. 4. 1, 2 Eph. 2. 17. Lu. 10. 16.

[y] Mat. 28. 20.

Q. *Doth then the worthinesse and efficacy of the Sacrament, depend vpon the goodnesse of the Minister that deliuereth vnto vs?*

A. No: but it dependeth wholly vpon the ordinance of God, and vpon the truth and power of Christ that did institute it. Yet must it needs make much for the security and com-

comfort of a Christian, to receiue it from such a one as hee knoweth hath authority and commission from Christ to deliuer it vnto him.

How farre forth it is needfull that the Word bee preached at all times, when the Sacrament is to be administred.

Q. *As you haue shewed the necessity of a Minister and Preacher of the Word, in the administration of this Sacrament; so tell me whether it bee needfull that the Word should bee alwayes preached, at the same time when this Sacrament is to be administred?*

A. Yes verily: for though to them that haue already beleeued, through the preaching of the Gospell, it may be a true sacrament & seale of Gods couenant, though the Word bee not preached immediately before

fore it being administred by a true minister of God, yet is the Ordinance of God in some degree transgressed, and the comfort that Gods people should receiue by this Sacrament greatly hindred, if at any time the Sacrament be administred, and that duty neglected.

Q. *How may that bee proued?*

A. First, *because wee finde that it hath alwayes been the practice of Gods Church, commended to vs in the holy Scriptures, to haue the Word preached at all times, when they haue beene assembled to receiue the Sacraments of the new Testament.*

Secondly, seeing the Sa-

2 Mar. 1.4. Acts 19.4. & 10.37. Acts 8.12. 35,37,38. & 10.34, 47, & 16. 14. 10,32, 33. & 2.41. Act. 2.42. & 20.7.

crament can neuer doe vs good, til we haue attained vnto a true faith, which ordinarily is wrought by preaching; it muſt needs be moſt fit and profitable, that whenſoeuer the people of God are to receiue this ſeale of the couenant of grace, they may haue the couenant it ſelf (whervpon the force and efficacy of the ſeale dependeth) publiſhed, opened and applied vnto them; conſidering the great need wee all ſtand in (at that time eſpecially) to haue our faith quickned and ſtirred vp in vs; and that no meanes can be ſo effectuall to quicken it, as that whereby it was firſt begotten.

The elements be-

Q. *After that the bread*

& wine haue bin thus conſecrated by the Miniſter of Chriſt, are they not then by vertue of this conſecration changed from that which they were before?

ing conſecrated, are not changed, in their ſubſtance, but in their vſe onely.

A. Yes: but they are changed only in their vſe, not in their nature; becauſe here they are not vſed to that end that other bread & wine are vſed for, namely, to the nouriſhment & cõfort of the body, but to a holy & ſpiritual end: but the ſubſtance of the bread and wine remaineth the very ſame after the conſecration that it was before.

Q. *How may that be proued?*

A. Firſt, becauſe the Scripture [a] calleth them bread & wine, euen after

[a] 1 Cor. 10 16. & 11. 27, 28. Mat. 26. 29

they were consecrated.

Secondly, it can bee no Sacrament, vnlesse such an outward signe remaine as is by good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and wine (and not the accidents thereof) is able to doe.

Thirdly, if the substance of the bread & wine were changed into the body and blood of Christ, [a] it were not possible that by long keeping they should putrifie and corrupt.

[a] Act. 2, 31.

Fourthly, if the substance of the bread & wine were changed into the very body & blood of Christ, than the reprobate which receiue

ceiue this Sacrament, ſhould alſo eat the fleſh and drinke the blood of Chriſt, [b] which is impoſſible, and contrary to the holy Scriptures.

[b] Ioh. 6. 54, 56. Ioh. 1. 12.

Q. *If any of that bread and wine (that ſtood on the Lords Table, when the elements and the whole action was in this ſort conſecrated, as you haue ſaid) do remain, after the adminiſtration of the Sacrament is ended, doth it then differ from common bread and wine, or is it more holy by vertue of this conſecration?*

A. No verily: for ſeeing the conſecration (as wee haue heard) changeth them not in nature, but in vſe onely; and one part of the conſecration ſtandeth

in vsing them according to Christs institution: no more of the bread & wine can be holy, than is giuen and receiued in this Sacrament.

The vse of the doctrine concerning the desire to the Sacrament, which is to be in euery communicant.

Q. *As you haue shewed at large that none can receiue this Sacrament worthily, but such as finde in themselues an vnfained and earnest desire to it; and declared also the reasons that should moue vs thus to desire it: so tell me now what vse is to be made of all this doctrine:*

A. It serueth principally for reproofe of two sorts of people.

First, of them that (not being withheld by sickenesse or like necessary impediments) doe either (out of

of too baſe an eſtimation they haue of this Sacrament, or out of a careleſſe neglect to prepare themſelues vnto it) abſent themſelues from it, when it is adminiſtred in the congregation whereof they are members.

Secondly, of ſuch as receiue it ſometimes, yet without a ſincere & right deſire of it, or any appetite vnto it at all, but either for that they would thereby eſcape the danger of lawes, or becauſe they would confirm themſelues to the cuſtome of the place where they liue, or vpon a ſuperſtitious perſwaſion that it will purge them from all their ſinnes, and infuſe grace and holi-

neſſe into their ſoules.

Q. *Is euery Chriſtian then bound to receiue this Sacrament euery time that it is adminiſtred in that congregatiõ whereof he is a member, vnles he be by ſome ſickneſs, or ſome ſuch like neceſſary impediment kept from it?*

A. Yes ſurely: for it is neceſſary to receiue this Sacrament when we may, as it is to heare the word preached when we may, & as [d] it is for them that are conuerted to the faith, and for Chriſtian Parents (the one for themſelues, the other for their children) to ſeeke and deſire the Sacrament of Baptiſme, vpon the firſt opportunity that God ſhall offer vnto them.

[c] 1 Theſ. 5. 19. 20. Heb. 2 3.
[d] Act. 2. 41. & 8. 12, 36. & 16 33. & 22. 16.

Q. *How may it appeare to be*

be a ſinne of ſuch danger, to neglect thus the receiuing of this Sacrament?

A. Firſt, the [e] zeale and deſire that Gods people vnder the Law ſhewed vnto their Sacraments, & the paines and coſt they were at to inioy them, being by the Holy Ghoſt commended to vs in the Word for our imitation, ſhould make vs aſhamed of our coldneſſe, & careleſſe neglect of this Sacrament, which in reſpect [f] both of the cleereneſſe of it, and [g] of the perſon that did firſt inſtitute it, is farre more great and excellent than they were.

Secondly, the [h] great ſeuerity of God in threatning & puniſhing the neg-

[e] Num. 9. 7. 2 Chr. 30. 1, 5, 21. 26, & 35. 7, 18. Luk. 2. 41.

[f] Mat. 11. 11.

[g] Heb. 3. 5, 6, compared with He. 11. 28.

[h] Gen. 17. 14. Exo 4. 24. 26. Num. 9. 13.

lect of his Sacraments vnder the Law, is recorded in the Scripture to admonish vs, and may assure vs, that hee will much lesse beare with the neglect of this Sacrament.

Thirdly, this neglect of comming to this Sacrament when we may, argueth our shamefulvnthankfulnes for the great benefit of our redemption by the death of Christ, which is this [1] Sacrament (that hath beene therefore called the *Eucharist*) we are appointed to celebrate the remembrance of with solemn praise and thanksgiuing.

[1] 1 Cor. 11. 26.

Lastly, it argueth a prophane and open contempt both of the cõmandement of

of our Sauiour Christ, * who hath charged vs to come, and to come oft to this Sacrament; & of those inestimable benefits which hee offereth vs in it; and of the Church, and people of God, from whose fellowship wee doe thus diuide and excommunicate our selues.

* 1 Cor. 11 24, 26.

k Which sinne we may bee well assured the Lord must needs bee highly offended with.

k Esa. 7. 12, 13. Mat. 2. 7. Luk. 14. 24 Heb. 2. 3.

Q. But if a man find himselfe through vncharitablenesse or worldly distractions, vnfit & vnprepared, is it not then much better for him to abstaine, than to come to this Sacrament?

want of charity, or the worldly distractions, no sufficient excuse for not receiuing.

A. Indeed no man ought to come that finds himself vn-

lect of his Sacraments vnder the Law, is recorded in the Scripture to admonish vs, and may assure vs, that hee will much lesse beare with the neglect of this Sacrament.

Thirdly, this neglect of comming to this Sacrament when we may, argueth our shamefulvnthankfulnes for the great benefit of our redemption by the death of Christ, which is this [1] Sacrament (that hath beene therefore called the *Eucharist*) we are appointed to celebrate the remembrance of with solemn praise and thanksgiuing.

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Q. But if a man find himselfe through vncharitablenesse or worldly distractions, vnfit & vnprepared, is it not then much better for him to abstaine, than to come to this Sacrament?

Want of charity, or the worldly distractions, no sufficient excuse for not receiuing.

A. Indeed no man ought to come that finds himself vn-

vnprepared: But this is no excuse for them that doe not so much the more carefully endeuour to prepare themselues: For

First, they that chuse rather to depriue themselues of the benefit of this Sacrament, than they will freely forgiue such as haue wronged them, or seek reconciliation, or take pains to prepare their hearts vnto it; doe shew manifest contempt of Gods mercy, and [l] iudge themselues vnworthy of Christ and all his merits, and shall one day bee iudged despisers of their owne saluation.

l Act. 13. 46

Secondly, while by vncharitablenesse and carelesnesse to prepare themselues, they refuse this Sacrament,

crament, they can haue no hope that either [m] the Word, or [n] Prayer ſhould do them good: and therefore by this reaſon, they may aſwell abſtaine from hearing or reading the Word, and praying, as from this Sacrament.

Thirdly, they that feele that they are not onely void of malice themſelues, but alſo vnfainely willing to vſe al meanes of reconciliation with ſuch as doe malice them, [o] ought not to ſuffer the hatred of others to keepe them from this Sacrament, but [p] rather the more they are iniured by men, the more need they haue to ſeeke comfort in the Lord by this his holy Ordinance.

m Iames 1. 21, 22. 1 Pet. 2. 1, 2
n Mar. 11. 25, 26.
o 2 Cor. 8. 12.
p 1 Sam. 30. 6

The great faults of them which receiue this Sacrament without any desire or sincere appetite.

Q. *As you haue shewed the sin of those that willingly absent themselues from this Sacrament when they may receiue it, so tell me how they may also appeare to be in great fault that vse to receiue it, but yet either without any desire and appetite vnto it, or without a sincere and right desire.*

A. Firſt, because as[a] in all the ſeruice wee doe to God it is required that we doe it not grudgingly, or as of neceſſity, but with cheerfulneſſe and feruency of ſpirit, ſo is[b] it eſpecially required that we come to this heauenly banquet with appetite and delight, because of the great benefits that wee celebrate the remembrance of, & which

[a] Deut. 28. 47. 1 Chr. 28 9 Pſal. 1. 11. 2 Cor. 8. 12. & 9. 7. Act. 2. 41. Ro. 12. 11.

[b] Deut. 12. 12. & 16. 15 1 Sam. 1. 7.

are

are offered and confirmed to vs in it.

Secondly, if our desire doe arise from any other ground, than from the cõsideration of those reasons we haue already mentioned (as first, either from the commandement of our superiours; or secondly, the desire wee haue to bee neighbour-like; or thirdly, from this conceit, that the deed done, will purge vs from our sins) * we doe not serue the Lord in comming to this Sacrament, but men, and our owne selues: and so make our selues guilty of an hainous profanation of this Sacrament.

* Zach. 7. 5, 6. Rom. 14. 6. 20.

Q. *May not then Magistrates and other superiours* com-

How farre forth Magistrates.

may command and compell their subiects to receiue this Sacrament.

command & compel such as liue vnder their gouernment, to receiue the Sacrament, if they shall discerne them to be careleſſe of it?

A. Euery one that is in authority, may and muſt alſo [t] vſe all meanes to perſwade al ſuch as are vnder him to a deſire of this Sacrament, and [t] command and compell them alſo to receiue it: Yea, hee muſt [u] iudge them vnworthy to liue in any Chriſtian family or common wealth, that will not receiue it: but he may not compel any to receiue, whom he knoweth to be altogether vninſtructed & vnwilling, becauſe (beſides the profanatiõ of the Lords holy ordinance that is cauſed thereby) the man

[t] Exod. 12. 26 27. 2 Chr. 17. 7. [t] Ge. 18. 19 2 King. 23. 21. 2 Chr. 14. 4. & 33. 16. & 34. 33. [u] 2 Chro. 15. 13.

man that receiueth vnwillingly, ſhall vndoubtedly receiue his owne condemnation.

Knowledge is neceſſary to the worthy receiuing of this Sacrament.

Q. Hitherto you haue declared, how all that would come worthily to this Sacramẽt, muſt find in themſelues a ſincere & right deſire vnto it, which (as you haue ſaid) is the firſt grace required in our preparatiõ therunto: tel me now, what is that knowledge which you mentioned as the ſecond grace, that euery man muſt find in himſelfe that would come worthily to this Sacrament?

A. Firſt euery one muſt haue that meaſure of;

1 Ier.3,13. Mat.9.12. Rom.3.20.

1. Knowledge in the Law of God (the ſum wherof is contained in the ten commandements) as may ſerue to

to discouer vnto him not onely in generall the corruption of his nature, whereby he is quite fallen from that holines & righteousneſſe which God requireth of him, and become prone to all euil; but alſo ſome ſpeciall and particular ſins he hath committed, & the intolerable curſe of God due to him for the ſame.

Secondly, euery one muſt haue that meaſure of knowledge in the Goſpel, * as may ſerue to make known vnto him, and certainly to aſſure him of the ſufficiency both of that remedy that is to be found in Chriſt againſt al his ſins and the curſe of God, and alſo of the means whereby that

* Iob 17.3. Mar. 16.18 1 Cor. 2.2. Reu. 3.18.

that remedy is to bee made his owne, namely, a liuely faith.

Thirdly, euery one must haue that measure of knowledge, † in the doctrin of this Sacrament, as may serue to make known to him those helps which God hath ordained in it, both for the representing and making knowne of Christ and his merits to al that receiue it, and also for the applying & cõfirming of them vnto himselfe.

† Exo.12. 16,27.& 13.8.14.

Q. *How may it appeare that this measure of knowledge, is necessarily required of all that come worthily to this Sacrament?*

Reasons of this doctrine.

A. First, because ᵉknowledge is the foundation & beginning of al sauing graces:

ᵉ Pro.19.2 1 Tim.2.4. Act.26.18.

ces: neither can any man receiue any comfort by Christ, or any of his ordinances, vnlesse hee be first inlightned with the knowledge of the truth.

Secondly, because till a man y by the knowledge of the Law haue this sin, and the curse of God due to him for sin, effectually discouered to him, and z by the knowledge of the gospell, the sufficiency of that remedy, that is to be found in Christ against al his sins & the curse of God, he can neuer desire nor esteeme of Christ. And till a man by the knowledge of this Sacrament, can discerne the helpes he may haue in it for the quickening & increase of his faith, he can neuer

y Ro. 3.20. Mat.9. 12. Gal 3.24.

z Ioh 4 10.

neuer desire it, nor come with appetite vnto it.

Thirdly, seeing [a] none can receiue worthily, but he that is able to examine himselfe, & [b] the only rule whereby a man is to examine himselfe, is the word of God, which consisteth of these two parts, the Law, and the Gospell; it must needs follow, that he which wanteth that competency of knowledge which I haue spoken of, cannot chuse but be an vnworthy receiuer of the Lords Supper, if hee presume to come vnto it.

[a] 1 Cor. 11. 28, 29.

[b] Iam. 2. 23. 24. & 2. 12 Ioh. 12. 48.

Q. What vse is to be made of this doctrine, concerning the necessity of knowledge, in them that desire to come to the Lords Table?

Vse of this doctrine.

A. First,

A. First, to teach vs that before the Communion be administred to any people or they vrged to receiue it, [b] there should be care had that they be first catechised and instructed, as wee neuer read that either *Iohn* the Baptist, or any of the Apostles did minister the Sacraments to any people, whom they had not preached vnto and instructed. Secondly, to discouer the sin & fearfull estate of the greatest part of communicants in this Land, who though they be vtterly ignorant in the principles of Religion, and want the means of knowledge, and be void of all loue and desire of knowledge, or the meanes thereof: [c] yet will by

[b] Mat. 28. 19.

[c] Eccl. 4. 7.

by no means be kept from receiuing this Sacrament, at Easter especially, which one sin, in so general a profanatiō of this Sacrament, [d] were sufficient to bring vpon the land all those grieuous iudgements that haue been and are still vpon it, though it were guilty of no other sinne besides.

[d] 1 Cor. 11. 30, 31.

Faith is necessary to the worthy receiuing of this Sacrament.

Q. As you haue shewed the necessity of a desire to this Sacrament, & of knowledge also in euery one that would come worthily vnto it; so tel vs now what that faith is, which you said was the third grace, that is necessarily required to the preparing of vs vnto this Sacrament?

A. No man can receiue this Sacrament worthily vnlesse he haue a true iustifying

ing faith, and be vndoubtedly assured, that Christ with all his merits doe belong vnto himselfe.

Reasons of this Doctrine.

Q. *How may it appeare that none can be worthy or fit to receiue, but they that haue this faith?*

A. First, because this was necessarily required [c] of all such that did desire to be baptized.

[c] Mar. 16. 16. Act. 8. 37. & 16. 31, 34.

Secondly, this & al other the Sacraments are appointed of God, [f] not to beginne, but to confirme faith where it is already begun, and [g] are therefore called seales of the righteousnesse that is by faith.

[f] Rom. 10. 14, 17.

[g] Ro. 4. 11.

Thirdly, as [h] the word of God which we heare cannot profit vs at all, vnlesse it be mixed with faith; so much

[h] Heb. 4. 2.

much leſſe can any profit by this viſible Word that wanteth faith; which [i] is both the only eye, whereby wee may diſcerne the Lords body, & the [k] hand and mouth, whereby we receiue it, & feed vpon it.

i Io.3.14, 15.&8.45,56.

k Io.1.12. & 6 35,36. Eph.3.17.

Laſtly, it is not poſſible that any ſhould haue that right deſire to this Sacrament, which we haue alredy ſhewed, to be ſo neceſſary to our worthy receiuing of it, that is not by a liuely faith aſſured, that Chriſt with all his merits doe belong vnto him.

Q. *But ſeeing it is euident by the Scriptures, that* [l] *Chriſt with his merits do not belong vnto all men, but to* [m] *a little flocke, & that* [n] *the greateſt part of the world, &* [o] *euen*

l Ioh.17.9.

m Luk.12.32.

n Ma.7.14.

o Ma.22.14

of those that liue in the profession of the true religion, shall receiue no benefit by him; how can any poore sinner (that knoweth himselfe to be as vnworthy to receiue so great a gift from God as any other man) attaine to this vndoubted assurance, that hee is one of that little flocke that Christ died for?

A. The faith of Gods elect is no vaine fancy nor vncertaine hope, but a certaine assurance; because it is [p] grounded vpon the word of God, which is [q] infallible, & wrought in the heart [r] by the Spirit of God, [s] that cannot lie.

[p] Rom. 10. 8.
[q] Ps. 19. 9
[r] Gal. 5. 22. Ro. 8. 16.
[s] Titus 1. 2 Heb. 6. 18.

What motiues there are in the word to per-

Q. But how is any particular man able to ground this assurance of his owne saluation vpon the word of God?

Or

Or, what motiues may a man find in the word to perſwade him vndoubtedly that he ſhall be ſaued, and that Chriſt with all his merits doe belong vnto him?

perſwade a man to beleeue.

Firſt, that Chriſt Ieſus hath by his death and obedience [t] fully ſatisfied the iuſtice of God, & purchaſed eternall life for all that can beleeue in him.

[t] Eſa. 53.5, 6. and 40.2 Mat. 17.5.

Secõdly, that Chriſt with al his merits, [u] are by Gods ordinance in the miniſtery of the word, offered indefinitely to euery one that heareth the Goſpell, & [x] eſpecially to euery one that (out of the feeling of the burthen and danger of his ſins) can thirſt after him.

[u] Mar. 16.5 Acts 2.39.

[x] Eſa. 61. 1,3. Mat. 9.12. 13.

Thirdly, that euery one that heareth the Goſpell

(ſpecially euery [y] one that feeling the burthen and danger of his ſin, can thirſt after Chriſt) is ſtraightly [z] charged and commanded by the Lord in his word, to beleeue that Chriſt and all his merits doe belong vnto himſelfe.

[y] Mat. 11. 28.
[z] Ma. 11. 5. Mat. 1. 9. Luk. 14. 21, 23. Mat. 11. 24 compared with Mat. 6. 12. 1 Pet. 1. 13. 1 Ioh. 3. 23.

Laſtly, that no [*] ſin or rebellió that a man can poſſibly commit againſt God, is accounted ſo hainous in his ſight as infidelity, whē a man will not beleeue that Chriſt belongeth to him; [a] becauſe in this hee maketh God a liar, as if offering his Son to him in his Goſpel, and commanding him to beleeue, hee ſhould not meane as hee ſpeaketh.

[*] Iob. 16. 9. Ma. 16. 66.
[a] 1 Ioh. 5. 10.

Vſe of the doctrine

Q. *What vſe is to be made of*

of this doctrine, touching the neceſſity of a liuely faith, for the receiuing of this Sacrament?

A. Firſt, to perſwade euery one that profeſſeth himſelfe to be a Chriſtian, to labor for a liuely faith: which, [b] as it is the root and foundation of all true comfort both in life and in death. So without it [c] it is impoſſible that either this or any other ſeruice we do vnto God (ſeeme it otherwiſe neuer ſo good) ſhould be acceptable vnto him, or profitable to our ſelues.

concerning the neceſſity of faith.

[b] Ier. 9. 24. Act. 16. 34. Ro. 5. 1. 3. Lu. 2. 29, 30.

[c] Hc. 11. 6. Ioh. 15. 4. Acts 15. 9. Tit. 1. 15.

Secondly, to teach vs, that (becauſe this [d] faith is the mighty & ſupernatural worke of God, and we are of our ſelues by nature euery whit as vnable) if not

[d] Eph. 2. 8. Ioh. 6. 44. Eph. 1. 19, 20.

more (to beleeue in Christ aright, than to keepe all Gods commandements,) it stands vs vpon to make high account of the ministery of the Word preached, which is [e] the means that God hath chosen and appointed to shew his mighty power in, for the begetting of faith in the hearts of his elect, & in the vse of that holy ordinance of God to cry ernestly vnto him for his blessing vpō it.

[e] Ro. 1.16. & 10.14. 1 Pet. 1.23.

[f] Psal. 119. 33.36. Pr. 2.3,5.

Thirdly, to discouer the fearful condition of them, that liuing altogether without the Ministery of the Word preached, & wanting it willingly, or hauing neuer profited by it at all, doe yet ordinarily receiue this Sacrament: whereas no man

man (without an extraordinary & miraculous work of God, & such as he hath neuer bin wont to worke, when the ordinary means might be had) can be worthy and fit to receiue the Lords Supper, till hee hath frequented the ministery of the word, and bin an ordinary and fruitfull hearer of the same.

f Iof. 5. 12.

g Eccl. 4. 17.

Q. *You haue shewed the necessity of the three first graces which you said were required to make a man worthy and fit to come vnto the Lords Table: tell mee now what that repentance is, without which you said, no man can receiue worthily?*

Repentance is necessary to the worthy receiuing of this Sacrament.

A. No man can come worthily vnto this Sacrament, vnlesse we haue first vnfai-

nedly repented: that is, [g] both cast off all his known sins (vpon [h] a hearty sorrow that he offended God by them, and an [i] vnfained detestation he beareth to them) and [k] also fully purposed and resolued with himselfe neuer to returne to them againe.

g Pr.28.13 Es 55.5,6. Iona.3.10. h 1Co.7.10 i Ez.18.3. Rom.12.9. k 2Cor.11, 7. Ps.18.23.

Reasons of this doctrine.

Q. *How may it appear that none can be worthy, or fit to come to the Lords Table, till he haue thus repented?*

A. First, because we find that vnder the Law none might be admitted to the passeouer, that had [l] not separated themselues from the filthinesse of the heathen, & [m] cleansed themselues from all legall pollutions.

l Ezr.6.21. m Nu.9.6. 2 Chr.23. 19, and 30. 15. Ioh.11.55. n Hag.2. 13.14. Tit.1.15. He.10.22.

Secondly, because [n] the conscience defiled with any

ny known sin, corrupteth al the holy things of God vnto vs.

Thirdly, because [o] it is not possible that any man should haue a true & liuely faith, & assurance of the forgiuenesse of his sinnes, that hath not thus vnfainedly repented.

[o] Ma. 1,15. Ma.21.32. Act.3.26. & 5.31.

Q. What vse is to be made of this doctrine, concerning the necessity of repentance?

The vse of the doctrine

A. To perswade euery man to labour and take pains with his own heart, both to find out and know his speciall sinnes, and to bring his heart to this vnfained repentāce for them especially at that time when he preparcth himselfe to come to the Lords Table. Because, as with-

out this repentance it is not possible that we shold come worthily vnto it; so it will make whatsoeuer seruice we doe vnto God, far more acceptable vnto him, and fruitfull to our selues, when before such time as we draw neere vnto God therin; we do first out of that child-like fear and loue wee beare vnto him, cast away such sins as we know by our selues.

p Iam.4 8. Ge.35.2,3. Iud.10.16. 1 Sa.7.3,4. Ion.3 8,10

Motiues to repentance.

Q. *What principall points are there in Gods word, by the meditation whereof our senseleſſe and profane hearts may be moued vnto this repentance?*

A. It will bee profitable for vs to consider of these points following:

First, that for the transgressing

gressing of Gods cõmandement, euen in a small thing, not onely [q] our first parents, and all the race of mankind were depriued of eternall happinesse, and of all grace to doe well, and became subiect to euerlasting damnation in the life to come, and infinite miseries in this life, and vnto such a corruption of nature, as whereby they are made prone to all manner of sinne, but [r] also an infinite number of Angels (the excellentest creatures that euer God made) did not only lose their happinesse, but became the most miserable and accursed creatures of all the rest.

[q] Rom. 5. 14, 19.

[r] 2 Pet 2.4

Secondly, [s] the fearefull plagues that for sin God hath

[s] Ro 1. 18. 1 Cor. 10. 5, 15. 2 Pet 2.6.

hath brought both vpon ſundry perſons, & parts of the world in old time, and [t]doth ſtill euery day; and alſo [u] vpon the whole world in the generall floud vpon [x] the *Iewes*, whom of al other people he once loued beſt, and vpon [y] many of his moſt deare children; which all are [*] recorded in the word and executed in our ſight and hearing, for vs to conſider and profit by.

Thirdly, the [z] vnſpeakable and infinite torments which the Son of God in his paſſion indured for vs aſwell in his ſoule as in his body, [a] without which we could neuer haue been redeemed from the leaſt of al our ſins, nor from the intolerable

[t] Pſa. 7. 11. Zeph. 3. 5. Ephe. 5. 6.
[u] 2 Pet. 2. 5.
[x] Rom. 11. 21, 22.
[y] 1 Th. 2. 16. 2 Sam. 2. 10. 2 Pſal 51. 8. 1 .13, 26.
[*] 1 Cor. 10. 11. 2 Zac. 12. 10 Eſ. 53 3, 5. Ma. 26, 7, 38. Luk. 22. 43, 44. Ma. 17. 49. Heb. 5. 7.
[z] 1 Pet. 1. 18, 19. Gal 3. 13. 1 Ioh. 1. 7.

tolerable wrath of God, due to vs for the ſame.

Newnes of life neceſſary to the worthy receiuing of this Sacrament.

Q. *What meane you by that newnes of life, which you ſaid was the 5. grace that is required of them that wold come worthily to this Sacrament?*

A. No man can be fit to receiue this Sacrament that doth not vnfainedly loue the Lord and his holy word, and that is not only willing, but able alſo in ſome meaſure to obey him in all things, being fruitfull in all good works, eſpecially in the duties of his ſpeciall calling.

Reaſons wh, it is neceſſary.

Q. *How may it appeare that there is ſuch neceſſity of this newneſſe of life which you haue ſpoken of?*

A. Firſt, becauſe we find that vnder the Law none might

might bee admitted vnto
[b] Ex.12.48 the Passeouer, [b] vnlesse he were not only circumcised himself, but did circumcise also the males that did belong vnto him.

Secondly, because no man is within the couenant of grace, (and consequently, this sacrament which is the seale therof, can belong to
[c] Ie 3 .31. Eze.36.26, 27. none) but [c] such only as to whom God hath giuen a new heart & a new spirit, & in whose hearts he hath written his Law, & put his spirit within them, to cause them to walke in his statutes, and to keepe his iudgements and do them.

Thirdly, because no man can say he hath a true faith (without which, as wee haue heard before, this Sacrament

cramēt cando vs no good) vnles he feele it [d] working in him by loue, [e] a conſcience of al Gods holy commandements; and not only a deſire, but [f] ſome ability alſo and ſtrength to do his will, [g] eſpecially in the duties of his ſpeciall calling.

d Gal. 5 6.
e Luk. 1.6. Act. 24 16

f Mar. 1.10 2 Tim. 1.7. 2 Co. 5 17.
g Pſal. 1 7.

Q. What vſe is to be made of this doctrine, concerning the neceſſity of newnes of life in thē that weld come worthily to this Sacrament?

The vſe of the doctrine concerning the neceſſity of newneſſe of life.

A. To ſhew that the deſire that moſt men haue to this Sacrament, as alſo their knowledge, faith, & repentance, is counterfeit & hypocriticall, & conſequently their comming to this Sacrament dangerous and damnable; becauſe that howſoeuer they profeſſe theſe

these things, yet are they altogether void of the practice of piety & righteousnes, and performe not any duty constantly & holily, either vnto God in the exercises of this religiō publike or priuate, or vnto man in the particular duties of their calling, or in the generall duties of iustice and mercy.

Charity necessary to the worthy receiuing of this Sacrament.

Q. *What is that charity, which is the sixt and last of all those graces, which you said were necessary for the preparing and making of vs fit and worthy to come to the Lords Table?*

A. No man can be worthy and fit to come vnto the Lords Table, that 1. doth not vnfainedly [h]forgiue al that haue any way offended

[h] Cor. 3. 13 Ma. 18. 35.

ded him, [i] and caſt off all purpoſe and deſire of reuenge: 2. that is not willing (in loue & obedience to God, and deſire to win his neighbour vnto peace) to [k] ſeeke reconciliation with all ſuch as he hath been a variance with, yea [l] though they be his inferiours, and [m] though the offence beganne on their part: 3. that doth not [n] loue al men (euen [o] his enemies) and that [p] not in word only but in deed and truth, being ready by all meanes to doe them good: 5. that doth not beare an [q] entire, and brotherly affection to all the godly, [r] abounding ſo much the more in loue to them, as hee ſeeth the graces of God to abound in them. Q. *How*

i Re. 1.19. 1 Th.5.15.

k Pſ. 34.14. and 120.7. Mat.5.23, 24.

l Ge.13.8. 1 Pet.5.5.

m Mat. 18. 15.

n 1 The. 3. 12.

o Mat.5.44

p 1 Io.3.18. Eph. 4.32. Ro.12.9.

q M.12.50. 1 Ioh.3.14.

r Pſa. 16.3.

Reasons of the necessity thereof.

Q. *How may it appeare that this charity you speake of, is so necessary, as that without it none can receiue this sacrament worthily?*

A. First, because it is [s] oft said in the holy scriptures, that no seruice wee doe to God, can be acceptable to him, or profitable to our selues, while we be out of charity with our neighbours.

[s] Mat. 5. 23. 1 4. 1 Tim 2.8. 1 Pet 3.7. 1 Pet. 2. 1, 2. Iam. 1.20.

Secondly, aboue all the parts of Gods seruice, charity is principally required in the receiuing of this sacrament; because as [t] wee do herein make open profession of our vnion with Christ & with his Church, so one principall end for which it was instituted, was to confirm & increase

[t] 1 Cor. 10. 16, 17.

our

our loue one towards a other. Yea, what benefit soeuer is offered therein vnto vs, [u] wee can no other way be capable of, than as we are vnited and knit together, as liuely & feeling mẽbers to the whole body of Gods Church. Which also was the cause why our Sauiour in the institution of his sacrament, and administring it to his Disciples, [x] laboured with thẽ in nothing so much, as to confirme them in loue and charity one with another.

Thirdly, it is not possible that any man should [y] haue true faith that wanteth charity, or [z] be assured that God hath pardoned his sins, that is not able to forgiue them that haue offended him. Q. *What*

[u] Eph. 3. 6. & 4. 16.

[x] Iohn 13. 14. 34. 35.

[y] 1 Cor. 13. 2.

[z] Mat. 6. 12 14, 15. and 18. 35.

The vse of the former doctrine.

Q. What vse is to be made of this doctrine, concerning the necessity of charity in al them that desire this Sacrament to their comfort?

A. To perswade euery Christian (as at all other times) so especially then whē he prepareth himself to come to the Lords Table, to striue against his vncharitablenes, and seriously to labour to bring his heart vnto this loue that hath been described.

Motiues to perswade to forgiue wrongs.

Q. But seeing we are al by nature voyd of hearty loue euen towards them that neuer wronged vs, & maruellously prone to suspect, backbite, and malice al men: yea, wee are vnnatural, vnkind, and vnthankefull, euen towards them to whom we are most

most neerely bound: tell me by what meanes we may be perswaded to forgiue, and beare this hearty loue to them that are our enemies?

A. It shall be profitable for vs to consider of these things following:

First, that that which we haue to forgiue the greatest enemy we can possibly haue, is [z] nothing in comparison to that which we desire and hope the Lord will forgiue vs. And that the Lord [a] will neuer remit to vs that were his enemies, the ten thousand talents we owe to him, if wee bee not able to remit to our brother the hundred pence that hee oweth vs; and that if we did rightly beleeue & consider

[z] Mat. 18. 24.28.

[a] Ma.6.15. & 18.15.

sider how merciful & kind the Lord hath bin vnto vs, & how much he hath forgiuen vs, [b] wee could not chuse but readily & cheerfully forgiue, and loue our greatest enemies, because he will haue vs to doe so.

[b] Mat. 18. 33. 1 Ioh. 4. 11

Secondly, that the man whom we so hate, [c] is our fellow seruant, professor of the same Religion with vs, yea, our brother [d] that hath the Lord to his father & the true Church for his mother, as well as we; and is fellow heire with vs of the grace of life. And, admit he be yet vncalled, & a most wicked man, yet he is one whom wee see the Lord our God [e] vouchsafeth many fauours vnto, & whose conuersion he seeketh

[c] Ge. 50. 17 Mat. 18. 33 and 24. 49
[d] Ge. 13. 8. Act. 7. 10. Mal 2. 10. 1 Pet. 3. 7.
[e] Mat. 5 44 Rom. 2 4.

keth by all meanes ; [f] yea whom he hath ſo dearly & tẽderly loued, that he ſpared not his owne Son, but ſent him to indure infinite torments in ſoule & body euen for him, & that there is no grace in vs, nor loue vnto God [g] if wee cannot loue them that we ſee are ſo deare vnto him.

[f] Ioh. 3. 16. 1 Ioh. 4. 2.

[g] 1 Ioh. 5 1

Thirdly, that our enemy [h] is but the Lords inſtrument: and the wrongs he hath done vs, are not permitted only, but ſent from God, and that though our enemy hath no iuſt cauſe giuen him to deale ſo with vs, [i] yet the Lord hath: & therfore when we can diſcerne the Lords iuſt hand in the wrongs are done vs, and receiue that ſpirituall profit

[h] Eſa. 10. 5 and 45. 7. Lam. 3. 37. Iob. 1. 21. 2 Sam. 16. 10.

[i] Pſa. 39. 9. & 119. 75.

profit which Gods childrē haue alwayes receiued by his corrections, [k] we shall haue no iust cause to rage against him whō the Lord vseth as his instrument to humble and reform vs by.

k Sam. 7 6 10. 10. 21.

Fourthly, that [l] we our selues haue either wronged others as much as our enemy hath done vs, or at least we haue bin prone to do it, and [m] how can we so much abhor another, for that fault which wee our selues are so subiect vnto?

l Eccl. 7. 23, 24. Gal. 6. 1.

m 2 Chro. 28. 10.

Lastly, that the hurt we haue receiued from our enemy, or that we can doe to him by priuate reuenge is not comparable to that which we shall doe to our selues, if we continue in malice. For besides that we

we doe thereby make God our enemy, and cut our ſelues from all hope that he ſhould take our part, and reuenge our quarrell; wee doe alſo depriue our ſelues of all benefit by the word and Sacraments, and prayer (as I haue aboue ſhewed) yea we cauſe them all to turne into poyſon vnto vs.

Pro. 24. 17, 18. & 25. 21, 22. & 10. 12. Num. 12, 3. 9, 10. 2 Sa. 16. 12.

And what deſperate folly were this in vs, to kill our ſelues, that we might hurt our enemies?

How farre forth a Chriſtian is bounden loue and thinke well of all men.

Q. *Is it then the duty of a Chriſtian to loue and thinke well of all men?*

A. No verily: for he may and ought * to hate the enemies of God, and * to cenſure and iudge the tree by his fruit, diſliking and thinking euill of all ſuch, as

* 2 Chro. 19 2. Pſa. 139. 21 Pro. 29 17. * Mat. 7. 6, 20. 1 Cor. 5. 12 Pro. 17. 15. Pſa. 15. 4.

by their deeds declare thē
ſelues to bee wicked men.
Yea, hee may not only *
ſhun all voluntary familia-
rity with them, but alſo
* by countenance & other
meanes witnes his diſlike,
and ſhew himſelfe ſtrange
vnto them: ſo that hee bee
priuy to himſelfe in the vp-
rightnes of his heart, 1. that
he miſliketh them for their
ſinnes againſt God, not
for the wrongs they haue
done to himſelf: 2. that [t] he
taketh no pleaſure to heare
or ſpeake of their ſinnes;
[u] but can mourne for them:
3. and that hee reioyceth
not in, nor deſireth their
hurt, but is [x] able heartily
to pray for them: & 4. both
ready and deſirous to ſhew
them kindnes when he can
ſee

* Pſ.26.4,5
Ro.16.17.
1 Theſ.3.
14,15.
*2 Chr.19.
2.
Pro.25.23.
1 Iohn 10.
Iob 8.20.
Mark.3.5.
Pſal.6.9.
& 139.21.
1 Cor.1.3,
6.
t Pſal.119.
136,137,
238.
u Pro.17.
5. and 14.
17,18.
Iob 31.29.
x Pſal.35.
13,14.
Ier.18.20.
y Mat.5.44
Gal.6.10.
1 The.4.15

see any cause to hope that hee may doe them good, and win them vnto God.

Q. But (because in describing that charity that is required in all, that would receiue this Sacrament to their comfort, you said wee must vnfainedly forgiue all that haue any way offended vs, & cast off all purpose and desire of reuenge) tell me how farre forth we are bound to forgiue them that haue wronged vs, and whether it be vtterly vnlawfull for vs to seeke our remedy against such as haue done vs iniury in our person, or goods, or good name.

How farre forth wee are bound to forgiue iniuries.

A. First, as it is vnlawfull for a Christian [2] to be easily prouoked vnto wrath, or dislike of his neighbour, so after that hee is iustly

[2] Pr.16.32 & 19.11. 1 Co.13. 4 5,7. Gal.5.21, 23.

[a] Iam.3.17 Rom 1.30.
[b] Ro.12.18
[c] Ma.18.15 Luk.17.3.
[d] Lu. 17.3, 4.
[e] Mat.5. 43,44. Ro.12.17.
[f] Mat.5.39 Iob 31.30.

prouoked,[a] he must be easie to be appeased, and[b] desirous of reconciliation, [c] willing to vse all good means wherby to win him, yea, hee is bound in whatsoeuer wrõg he hath receiued from any, so to forgiue it, as he can loue the party, and thinke as well of him as he did before,[d] so soone as hee shall shew himselfe sorrowful and penitent for the wrong he hath done.

Secondly, in case the party that hath wronged him will not be brought to see his fault, and shew himself penitent, though hee may iustly dislike him, yet[e] may he not hate or recompence euill for euill vnto him, but[f] rather indure this or more iniury at his hands, than

than to doe or ſpeake, or deſire ought againſt him in priuate reuenge.

Thirdly, in caſe the wrong hath bin ſuch as whereby he is not only offended, but hurt and endamaged alſo in his perſon, or goods, or good name, it may be lawfull for him to ſeeke his remedy againſt him that hath done the wrong, at the hands of the lawfull Magiſtrate. For as the magiſtracy and law g are the ordinance of God, ſo it may be lawfull for a Chriſtian (in the neceſſary defence or repaire of his perſon, goods, or good name which God h hath bound euery man to maintaine and haue a care of i to take the benefit of it: prouided

g 2 Chro. 19.6. Ro 13.14.
h Eph 5 29 1 Ti. 5.23. Pro. 6 6. 12.& 10.4. 1 Tim. 2.5, 8. Iob 27.56. Prou. 22.1.
i Exo. 22.1, 15. Act. 16.37. & 22.25.& 23.17.44. & 25.10, 11.

that he obserue those cautions and rules which God hath giuen in his word to direct vs in this case.

Cautions & rules to bee obserued in going to law

Q. *Which be those?*

A. First, that we go not to law with any, but in case of necessity: that is, not [k] for trifles (but onely when the wrong is so great, as if wee be not righted by law, wee cannot conueniently serue God in our callings) [l] nor till such time as wee haue first assayed all other good meanes of peace and agreement; for a Christian [m] may not loue contention, but account it his wisdome and glory to passe by offences.

[k] 1 Cor. 6. 1.

[l] 1 Cor. 6. 5. 7. Mat. 5. 5.

[m] Pro. 20. 3. & 19. 11. Phil. 4. 5.

Secondly, that before we seek remedy of our wrongs by the ordinary means, we [n] seek first to the Lord, and [o] so

[n] 2 Chro. 16. 12. *by proportion.*

o so acknowledge his righteous hand in the wrong that is done vs by our enemy, as we may be moued to make peace with God, and to profit thereby.

Thirdly, that the end we aime at in going to law, be not the hurt of our enemy, but 1. the glory of God which shineth in the execution and manifestation of iustice by this his ordinance: and when we thus acknowledge him p the only maintainer of our persons, goods and credit; and q auenger of all wrongs, and dare r not reuenge our selues; and 2. the necessary defence and maintenance of our selues, s and such as God hath charged vs to haue care of; and 3. the re-

o Deut. 28. 29. Lam. 3 39, 40.

p Psa. 3 2.
q Ps. 94. 1, 2
r 1 Sam. 25 31, 33. Ro. 12. 8. 1 Tim. 5. 8. 2. 2 Co. 12. 14 Eph. 4. 28.
s Eccl. 8. 11
u Deut. 13. 11. & 17. 13

formation of the part) himselfe, and of others by his examples.

Fourthly, that we both begin and follow our suits in law * without couetousnesse, x vsing no bitternesse, y and extremity against the person of our aduersary: nor labouring either z by bribery, or by any other meanes to corrupt or hinder iustice, but so seeke our owne right, as it may appeare wee are not void of loue and compassion, and desire of reconciliation with our aduersary.

Lastly, that when we haue vsed the ordinary meanes that the Lord hath giuen vs for the righting of our selues, and find no redresse, we must rest a with quietnesse

* Heb. 13.5
x Eph. 4.31
y 1 Chr. 23. 9,11. Deut. 24.6. Esa. 59.3. Mat. 18.28.
z Deut. 24. 17. Pro. 17.23.
a Phil. 4.5. Iam. 5.7,9.

neſſe & meeknes therein, without fretting, or deſire to right our ſelues by priuate reuenge, knowing aſſuredly [b] that the Lord hath thus ordered the whole matter, either for our correction, or for the exerciſe of our patience and charity, & that he [c] wil be reuenged of ſuch an enemy, and deale far better for vs (if wee can commit our cauſe to him) than either our ſelues or any Magiſtrate could haue done.

[b] Pſa.39.9. 2 Sa.16.10

[c] Pſa.94.1. 20,23. & 37.5,6. 1 Pet.9.19

Q. *You haue ſhewed that none cã be fit to receiue this Sacrament, vnleſſe he can find in himſelf thoſe 6. graces that are mentioned by you: tell me now is this all that is required for our preparation to this Sacramẽt?*

Q 5 A. No;

A. No; for those that are regenerated, & haue both faith and repentance, and true charity, [d] may receiue this Sacrament vnworthily, if they be not careful to renew & stir vp these graces in themselues, at such times as they intend to come to the Lords Table.

[d] 1 Cor. 11. 30, 32.

How our faith is to be renewed ere we come to the Lords Table

Q. *How must we renew our faith when wee prepare our selues to come to the Lords Table?*

A. First we must [*] diligētly re-examine & try it by the cause & fruits thereof, that we may be more assured it is indeed the liuely & iustifying faith of Gods elect

[*] 2 Cor. 13 5.

Secondly, we must take paines to bring our hearts both to [e] sight and sense of our infidelity, & of the weak-

[e] Mat. 9. 24

weakneſſe of our faith, and [f] to a true care and deſire to be confirmed in it by this Sacrament: as alſo to an vnfained reſolution, to vſe all [g] good meanes whereby to ſtrengthen it, and to ſhun the meanes that may weaken the ſame.

[f] Lu.17.5.

[g] Ro.16.17

How repentance is to be renewed before we come there.

Q. *How muſt wee renew our repentence when we prepare our ſelues to come to the Lords Table?*

A. Wee muſt labour to bring our hearts, firſt to [h] a ſight and ſenſe of our particular ſins, eſpecially thoſe which we haue fallen into ſince we laſt renewed our couenant with God in this Sacrament.

[h] Ier.3.13.

Secondly, [i] vnto a true care to cleanſe our ſelues from them by ſincere repentãce; and

[i] 2 Cor.7.

and desire to obtaine both further assurance of the pardon of them, & strength against them by receiuing of this Sacrament.

k Psal. 119. 106. & 85. 8.

Thirdly, to[k] an vnfained resolution not to fall into them againe, but to shun all the shewes and occasions of them, and to serue God with more conscience and care, than heretofore we haue done.

How our charity is to be renewed.

Q. *How must wee renew our charity when we prepare our selues to come vnto the Lords Table?*

l Iam. 4. 5.

A. We must endeuour to bring our hearts, first, to a sight and sense [l] of our great want of true loue, & proneneſſe vnto malice and contention.

m Ro. 12. 18.

Secondly, to[m] a true care of

of reconciliation with all men, and wil ingneſſe to ſeek it; & deſire to receiue ſtrength by this Sacrament againſt our vncharitableneſſe, and to be confirmed and increaſed by it in our vnfained loue to all men, ſpecially to the children of God.

Thirdly, to[n] an vnfained reſolution to continue in that vnity & loue, that wee make ſhew of at our comming to this Sacrament.

[n] Pſ. 11.9, 57.11a.

That weake Chriſtians are not to forbeare communicating in the Lords Supper.

Q: *You haue ſhewed what thoſe graces be which euery one muſt find in himſelf, that doth deſire to receiue this ſacrament with comfort, and that it is not ſufficient to haue them, but that a man that hath them, muſt alſo labour to ſtir them vp and renew*

nue them in himselfe, at euery time when he prepareth himselfe to come to this Sacrament: tell me now what doe you thinke of them that (though they doe finde those graces you haue mentioned to be in them in some measure, yet) doe feele them to be so weake & imperfect, & the contrary corruptions so strong, that they are much troubled with the sight and sense thereof? May such presume to come to the Lords Supper with any assurance that they shall receiue it worthily?

A. They may, if they can
Mar.9.24 finde, 1. that those weake graces that are in them are ioyned with a desire to
Mar.9.24. grow in grace: and 2. that
Luk.24.17. the imperfections that they find in thē selues be such, as they

they can vnfainedly grieue for, and ſtriue againſt: and 3. that the fleſh and the corruptions thereof are in them [o] as the old man, dying & decaying continually, and the ſpirit with the fruits therof like [p] the new man, alwaies growing and waxing ſtronger in them.

Yea, ſuch as theſe (notwithſtanding their wants and corruptions) are of all others the fitteſt to come vnto this Sacrament.

Q. How may that appeare?

A. 1. Becauſe the diſciples, whō our Sauior himſelfe admitted to this Sacrament in the firſt inſtitution thereof, [q] were at that time far from perfection and full of infirmities.

2. The Lords Supper is ordai-

o Eph. 4. 22

p Eph. 4. 22.

q Mat. 25. 31, 34. 40. Mar. 14. 40 Lu. 22. 49, 50. Lu. 24. 21. Marke 16. 13, 14. Lu. 24. 45. Ioh. 20. 9.

r Rom. 4 11

dained r to cõfirm our faith, & al the fruits of it (which we wold haue no need of, if any grace were perfect in vs) & to be the Sacramẽt of our spirituall nouriſhment, which none can be ſo fit to receiue as they that (out of the ſenſe of their weakneſſe & readines to faint) do moſt feele the need they haue of it.

3. If none might receiue it that feele corruption and want of grace in themſelues; then had it been inſtituted altogether in vaine, ſeeing s the beſt of Gods children while they liue in the fleſh, are regenerated but in part. And this dothinfallibly argue a mã to be in the ſtate of grace, t whẽ he ſo feels his corruptions

s 1 Cor. 13. 9, 12. Gal. 5. 17.

t Mat. 5. 3. 45. Ro. 7. 15, 25.

tions & wants, that he can grieue for them, and ſtriue againſt them, & vnfainedly deare to grow in grace.

Prayer to be vſed before we come to the Lords Supper.

Q. *You haue ſhewed what the points be wherin we muſt examine our ſelues before we come to the Lords table: but is this all that wee muſt doe in the preparing of our harts vnto this Sacrament?*

A. No: but we muſt alſo (both in ſecret, before wee come vnto the publike aſſembly, & when we come there ioyning with the cõgregation) make humble, faithfull and earneſt praier vnto God, as for the pardõ of all our ſins (ſpecially our comming ſo oft heretofore to this holy table with vnprepared hearts) ſo for his bleſſing vpon that endeuor which

which wee haue now vſed for our preparation, and for his gracious ſupply of whatſoeuer hath bin wanting therein, and for his aſſiſtance in this holy action that we are to take in hand.

That it is not neceſſarily required to receiue the Sacrament faſting.

Q. *Is it alſo neceſſary to our preparation, that we come faſting to this Sacrament, or do they ſin, & make themſelues vnworthy receiuers of it that doe eat or drinke any thing before they come vnto it?*

A. No verily: for though it bee not vnfit for ſuch as may conueniently doe it, without hurt or danger to their health, to come faſting to this Sacrament, yet ſeeing * there is no cõmandement of God that doth inioyne it; and * both at the firſt inſtitution, and long

* Deu. 4.1. Eſa. 1.12.
* 1 Cor. 11. 25.

long after in the Primitiue Church, it was wont to be receiued after other meat; and †the kingdome of God ſtands not in meat & drink, (for[a] neither if we eat, haue we the more, neither if we eat not, haue we the leſſe) therefore to put holineſſe in this, or to eſteeme it neceſſary to the worthy receiuing of this Sacrament, is meere ignorance and ſuperſtition.

† Rom. 14. 17, 18.
[a] 1 Cor. 8.

Q. Hitherto you haue declared how we muſt prepare our ſelues before we come vnto it if we deſire to receiue this ſacrament to our comfort: tell me now what is required of vs during the time of the adminiſtration thereof.

What outward behauiour and actions are required of vs, during the time of the adminiſtration of this Sacrament.

A. Some things that concern the outward behauior and

and actions of the body, & some things that concerne the inward affection & dispositiō of the hart & mind.

Q. *What be those outward things that you say are required of vs, during the time that this holy actiō is in hād?*

[u] Ex. 46. 10

A. First, (as [u] at all other times when we are to ioyn with the congregation in Gods seruice, so specially whē we are to receiue this Sacrament) which is [*] appointed of God to bee a signe and seale of that most neere communion and fellowship that we haue with al Gods people) we must be careful [x] to come altogether to the beginning of Gods publike worship; & to tarry altogether til the whole action be finished.

[*] 1 Cor. 10 16, 17.

[x] 1 Cor 11 17, 18, 20, 33. Act. 20. 7.

Second-

Secondly, as in al other the parts of Gods publik worſhip, the cõgregation y muſt ioyne together as one man and none may (either by priuate deuotion, or any otherway) withdraw themſelues from that which is publikely done: ſo in this part of Gods worſhip ſpecially, euery one muſt giue diligent attention to that that is done, not only whẽ he himſelfe is ready to receiue, but during the whole action; & euen behold and looke vpon both the elements themſelues, & all the ſacramental actions which are by Chriſts ordinance vſed in the adminiſtration of this Sacrament, becauſe z God hath appointed that to be a means to ſtir vp and helpe

y Acts 1.14 & 2.1,46.

z Exo.24.8

help our faith in this actiō.

Thirdly, as in all the publike worship of God, ([a] where the Lord is in a speciall sort present) much [b] outward reuerence and seemely carriage of our selues is required, so in this whole action (& then specially whē our selues are to receiue those holy signes of the body and blood of Christ) wee must vse such behauiour & gesture of our body, as may befree frō superstition, and yet fit to stir vp and expresse that inward faith & thankfulnes, which is required in the receiuing of that which God then doth offer vnto vs.

Fourthly, as the works of mercy [c] should alwayes be ioyned with the workes of piety,

[a] Mat. 18. 20.
[b] Leu. 9. 30. Psal. 5. 7. 1 Cor. 11. 10. & 14. 40.
[c] Neh. 8. 10, 12. 1 Cor. 16. 1, 2.

piety, because they doe much further the fruit and comfort of all the parts of Gods worship, so especially ought euery one when he hath receiued from God such pledges of his loue in this Sacrament, according to his ability & in testimony of his thankfulnesse vnto God, and loue men d to offer vnto God with cheerfulnes, the sacrifice of almes, for the releefe of the poore members of Iesus Christ.

d He. 13.16.

Q. *As you haue shewed what is required of vs during the time of this holy action, as touching the outward duty & behauiour of our bodies: so tell me now what should be the meditation & disposition of our hearts at that time.*

What inward affection and disposition of heart is required of vs while this holy action is in hand.

A. First, when we see both bread

bread & wine ſtanding vp on the Lords Table, which the Miniſter of Chriſt hath conſecrated and put apart to his holy vſe, then muſt we with ioy of heart, call to minde and conſider, that Ieſus Chriſt was [e] ſanctified and put apart to be the onely and all-ſufficient meanes of nouriſhing and preſeruing vs in the ſtate of grace, of ſtrengthening and refreſhing our ſoules in all temptations.

[e] Ioh. 6.27. & 10.36. 17.19.

Secondly, when we ſee this bread broken & this wine poured forth, by the Miniſter of Chriſt; then muſt we think [f] ſeriouſly with griefe and indignation of hart of our owne ſins that pierced Chriſt, & impoſed ſuch neceſſity vpon him to ſuffer ſo infinite

[f] Zac. 12.10

infinite & vnſpeakable torments; & withall of the infinite iuſtice of God, & his anger againſt ſinne, that could neuer haue been appeaſed but by this meanes.

Thirdly, when we ſee the bread thus broken, and the wine thus powred forth to be offered by the Miniſter of Chriſt vnto vs, & heare him in Chriſts name command vs to take, eat, and drinke it; then muſt wee with ioy and thankfulneſſe of heart meditate of [g] the wonderfull loue of GOD towards vs, not only in not ſparing his owne Son but giuing him for vs, but alſo [h] in offering him vnto vs in his word and Sacrament, and commanding vs to beleeue in him.

[g] Ioh. 3. 16. Rom. 8. 32.

[h] 1 Io. 3. 23.

R Fourthly,

Fourthly, when we take the bread and the wine at the Miniſters hand, and do eat & drink the ſame; then [h] muſt we ſtir vp our ſoules by faith to lay hold vpon, and apply to our ſelues all the merits of Chriſts paſſi-on: fully aſſuring our ſelues that by thoſe vnſpeakable torments of his owne Son, the anger of God is fully appeaſed, and his iuſtice ſatisfied for all our ſins: and ſo ioyfully feed therupon, that wee may feele our ſoules not only fully [i] ſatiſfied thereby, & [k] ſtrengthened and refreſhed againſt all tentations; but alſo [l] quickned and enabled to walke in all holy obedience vnto God.

[h] Eſa. 64. 7. Pſa. 42. 11.

[i] Ioh. 6. 35. [k] Ma. 11. 28 Ioh. 6, 33, 48, 51. [l] Ioh. 15. 4, 5.

Fifthly, when we behold all

all the reſt of Gods people in the ſame Congregation, communicating with vs in the ſame elements and ſacramentall actions, without all difference or reſpect of perſons, then muſt wee call to mind and conſider, how great a corruption it hath been in vs [m] to deſpiſe the Church of God, or the leaſt member thereof, & to haue beene ſo vnkind vnto them, ſo prone to malice them, and hard to bee reconciled vnto thē [n] whom God our heauenly Father, and Chriſt our bleſſed Sauiour haue ſo deerly loued and done ſo much for, yea, we muſt ſtir vp our hearts to beare a louing and kind affection, as to all the people of God, ſo ſpecially to

[m] 1 Cor. 11.21. Mat. 18.10

[n] Ro.14.15 1Cor.8.11

them that wee doe communicate withall.

Laſtly, when after wee haue receiued, wee giue ſomewhat according to our ability for the releefe of the poore; and ioyne with the whole Congregation in prayer and ſinging of Pſalmes; then muſt wee ſtir vp our ſelues to doe all this with feeling and ioy, and thankfulnes of hart, as vnto God that [o] loueth a cheerefull giuer, and [p] is a ſpirit, and wil accept of no ſeruice but that which is done in ſpirit and truth: ſo offering vnto him the ſacrifice not [q] of almes onely and [r] of the calues of our lips, [ſ] but of our owne bodies and ſoules, in thankſgiuing for this ineſtimable benefit

[o] 2 Co. 9. 7.
[p] Iohn 4. 23, 24.
[q] He. 13. 16.
[r] Hoſ. 14. 3.
[ſ] Ro. 12. 1.

benefit of our redemption, and for his fatherly care (by ordaining this Sacrament) to apply it vnto vs, and to confirme our faith in the same.

Ioy and cheerefulnes required in communicating at the Lords Table.

Q. *What is the cause why in all the parts (almost) of that inward disposition that is required of vs in this holy action, you make mention of ioy? Can we not rightly celebrate this heauenly banquet, without inward ioy and gladnesse of heart?*

A. No verily: for as in the [t] celebration of the Passeouer, and [u] of all those solemne feasts that were kept vnder the Law, the people of God were commanded to reioyce, and to stir vp themselues thereunto by all good meanes, (be-

[t] 2 Chr. 30 21,26.
[u] Deut. 12. 12. & 16. 15 Neh. 8. 10. 1 Sam. 1. 7. Psa. 27. 6. & 126. 2,3. & 62. 1,4.

cauſe no man can indeed bee rightly thankfull vnto God for that bleſſing wher in hee doth not reioyce) ſo in this Sacrament eſpecially wherein * we are to celebrate with thankſgiuing the memory of a benefit that is incomparably greater than euer the Church receiued vnder the Law, thisioy and gladneſſe of heart is neceſſarily required at our hand.

1 Cor. 11 2. 24, 25.

What things to be performed by vs after we haue receiued.

Q. You haue ſhewed how we muſt prepare our ſelus before we come to the Lords Table, and alſo what diſpoſition of body and minde is required of vs, at that time when this holy action is in hand: tell me now what muſt wee doe after wee haue receiued to confirme and increaſe the

the comfort and fruit of it in our ſelues?

A. Firſt, ſo ſoone as we are come home from the publike aſſembly, wee ought in ſecret to conſider and bethinke our ſelues ſeriouſly what wee haue done, and how wee haue ſped; what ioy & comfort we haue felt in this Sacrament, what increaſe of faith & reſolution to lead a holy life wee haue receiued thereby: becauſe wee may be ſure that no man hath receiued this Sacrament worthily, nor fed vpon Chriſt in it (y whoſe fleſh is meat indeed, and whoſe blood is drinke indeed, & z whom none euer touched with a true faith, but they receiued vertue from him)

y Ioh. 6.55.

z Mar. 5.28 30. & 6.56.

that hath receiued no refreshing nor strength by it.

Secondly, if we can finde no such comfort and fruit that wee haue receiued by it, then must wee examine diligently, whether wee may not iustly charge our selues to be the cause thereof, because wee came not vnto it with that preparation of heart, as hath beene described. And if we finde the cause wholly in our selues, then [a] must we presently humble our soules before God, in feruent prayer & vnfained repentance for this our grieuous sinne; that so iudging our selues for it, wee may not be iudged of the Lord.

[a] Lam. 3. 39, 40. 1 Cor. 11. 31.

Thirdly, if (vpon diligent examination of our hearts)

wee

we can finde, that this our want of comfort and fruit which wee are vnfainedly grieued for, ariſeth not thus for our owne ſinne, but that wee brought with vs vnto the Sacrament (in truth and ſincerity, though in much weakeneſſe) that preparation of heart that hath beene deſcribed; then haue wee no iuſt cauſe to [b] be diſmayed in our ſelues, but (after that wee haue humbled our ſoules before God in prayer, for the ſanctifying and remouing of this his correction, which for our triall, & other cauſes beſt knowne to himſelfe, hee ſeeth good to exerciſe vs by) we may comfort our ſelues in this, that ſuch [c] hardneſſe and ſenſe-

[b] 2 Chro. 30.18.19.

[c] Eſ. 63.13.

leſneſſe of heart, which we thus feele and bewaile in our ſelues, may be in them that are in the ſtate of grace and (our conſcience bearing witneſſe with vs, that we came rightly prepared vnto the Sacrament) wee haue vndoubtedly receiued comfort and fruit by it, [d] which we ſhal alſo feele hereafter, though wee doe not for the preſent.

d Pſ. 97. 11.

Fourthly, if (vpon this examination of our owne hearts) wee can finde, that wee haue ſped well at this feaſt, and that the Lord hath ſo welcomed and entertained vs at it, that wee are come from it well refreſhed and ſtrengthened in our faith and loue, and in our reſolution to lead

lead a holy life: then muſt wee preſently in hearty prayer giue thanks vnto God for this his vnſpeakable gift, [c] and craue of him the continuance and perfecting of his owne worke which hee hath wrought in vs.

[c] 1 Chro. 29.18.

Laſtly, the benefit wee haue receiued by this Sacrament, and comfort in the ſenſe of Gods loue and fauour to vs in Chriſt, as it muſt prouoke vs to come oft to this banquet, ſo muſt it make vs carefull [f] to performe our vowes we haue now made vnto God, in the preſence of all his people, by laboring to expreſſe the [g] truth of our thankfulnes, both in taking heed that we returne not againe (as

[f] Pſal. 116. 14,18. Eccl. 53,4.

[g] Ezr. 10. 14. Pſa. 50.23. Pſ. 106.2,3

(as the dog to his vomit) vnto any of our sins which wee haue professed repentance of, as also in endeuouring to honour God, by a holy obedience to his will, in our whole conuersation, all the dayes of our life.



Soli Deo gloria.

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